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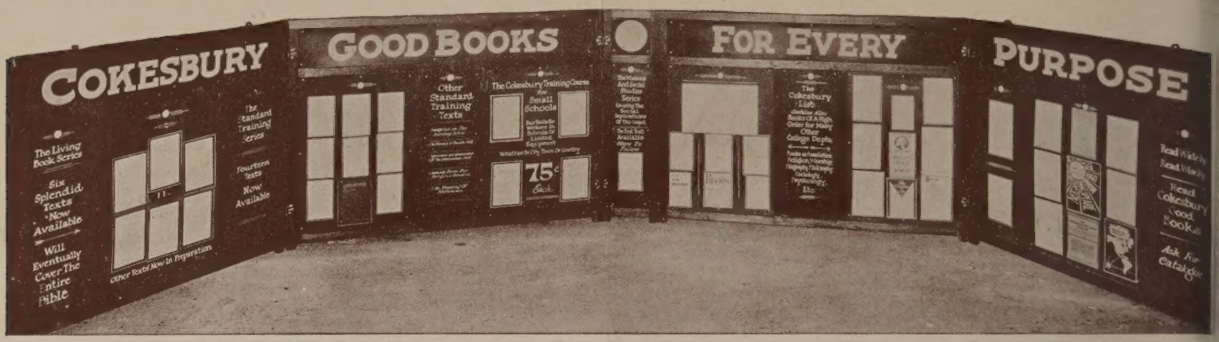

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HUGH S. MAGILL, *General Secretary*

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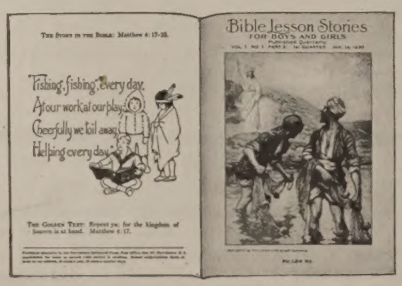
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Editorial

Greeting the New Day

NE of the surest marks of the virility of religious education is its constant process of change to meet the requirements of the new day. In the past ten rs the ideal church school has undergone a complete nsformation. Organizations and procedures once rec- mended have grown obsolete and new organizations l procedures have arisen in their place.

There are some who complain because of so much nge. They say, "Just when we learn one thing, some- ng new comes along to take its place. Why don't religious ucators decide what they want and then stick to it?" us, because of the pain of adjustment, they hold back. There are others who are constantly looking for the new l deprecating the old. Without understanding the under- ng principles, they grasp the new method or procedure, h the result that often their second condition is worse n the first. Thus the life situation approach, the ex- ded session, the weekday church school, and other ven- es—good in themselves—have been discredited in some rches, because they were prematurely promoted by husiasts who were looking only for something to do. There is a third group of workers who are sanely con- ous of the fact that the doom of religious education will sounded when "religious educators decide what they t and stick to it" forever after. They know that prog- s can come about only by change. They embrace nging methods and procedures, not just because they new, but because they represent a better way of meet- a need. They are not swayed by each new wind that ws. They are, however, deeply conscious of the needs heir pupils and their schools. When a new movement es along they seek to understand and evaluate it. If it estly appeals to them as holding greater hope of ieving their objectives, they grasp it and use it.

The Pastor Leads

THERE has come to the editorial desk a neatly printed prospectus of the church school of the First Congre- gational Church in Swanton, Vermont. It interprets work of the church school to the church, gives a direc- of officers and teachers, and presents grade by grade escription of the curriculum to be followed. Aside n the evidence which this booklet presents that effective k is being carried on in this church school, there are interesting things about it.

First, the pastor is the leading spirit in this school. ile there are notable exceptions, religious education never come into its own in the local church until pas- turn religious educators. The writer recently made a ew of a large number of reports on experimentation n the new International standards, and found in almost y instance that these reports came from churches where pastor was active in the church school. Religious education will not become effective in transforming the church into a school in Christian living until the pastor embraces religious education as an effective instrument for achieving the objectives of the church. When he does, he will make a creative contribution to religious education itself which will make it better able to fulfil its mission.

Second, the First Congregational Church in Swanton, Vermont, has a church school enrolment of seventy-one. Modern methods are *not* applicable in the large city church only, as you have so often been told!

Training Leaders "On the Job"

ONE of the finest opportunities for leadership train- ing is all too commonly overlooked.

It is being said that the way to learn to teach is to engage in actual practice, in normal situations, under adequate guidance. Here is a church school which is an actual "life-situation," so far as teaching is concerned. It is free from artificiality, and a special laboratory or practice school often is not. This school has a corps of workers engaged in the work of an actual church school. Then why not accept this opportunity for training "on the job?"

The difficulty lies in the fact that, as in so many cases, there seems to be one important factor lacking—the ade- quate guidance. There seems to be no one who is trained for educational supervision. What, then, can be done?

We should like to offer a suggestion. In the case of a church school which finds itself in this situation, it would be well for the officers to select the person who, all things considered, is best qualified to become the supervisor, the educational "guide," *and see to it that he prepares for the task.* But who shall this person be? He may be the pastor. He may be the church school superintendent. He may be the teacher of the men's Bible class. But, no matter who he may be, the person in the church best qualified to become a leader of leaders should be selected for this work.

After the selection comes the training. The church school should place at the disposal of this man or woman a good library of recent publications in religious educa- tion, and should subscribe for the best religious education periodicals for his use. It should appropriate enough money to make it possible for him to attend the institutes and conventions which are held from time to time. It should make sure that there is nothing to prevent his at- tending every training school in the community. And—perhaps this will be the most effective of all—the church school should pay a large share of his expenses in attend- ing a recognized summer leadership school. There he will have contact with some of the best available leaders.

The church school that has followed this plan will then have at least one person who has specialized, at least to a certain extent, in religious education. He will be ready to counsel with any worker in the church school. Obviously, he cannot be a specialist in every field, but he will have

an understanding of fundamental principles and will know to what sources of information to direct any of the church school workers.

As soon as possible other supervisors will be trained, perhaps in more limited fields and for work with a more limited group. But in principle the church school will be following the practice of training one person well, rather than attempting at the beginning to have all workers get just a smattering. This one person will multiply the fruits of his training by helping the other leaders, and will give this help while the other leaders are actually *on the job*.

The Nineteenth Centennial of Pentecost

JUST nineteen centuries have passed since that feast day in Jerusalem when the Christian Church as an organized expression of the purpose of Jesus in human life came into being. The commemoration of that epochal event by unusual spiritual and evangelistic emphasis in churches throughout the land has been both appropriate and timely. Nothing could be more salutary for the modern church than the rediscovery and release of those sources of radiance and spiritual power which characterized the early days of the Christian movement.

The Pentecostal Centennial has special significance for those interested in and responsible for the teaching work of the church. The early church was a teaching church. The method and example of Jesus won him the name "teacher" far more frequently than any other title. The commission which he gave his disciples, so commonly interpreted as chiefly missionary in significance, was actually a teaching commission. It is only as a sound teaching method has preceded, followed, and undergirded whatever other methods have been used in fulfilling his purpose and extending his Kingdom, that the work has been fruitful and enduring.

The significance of the theme chosen for the International Convention of Religious Education in Toronto, June 23–29, now appears. That theme selects two great imperatives from this unfulfilled educational commission and sets them up as the challenge of Christ to his church in this centennial year.

"Go . . . teach" was no more mandatory on the church of the first century than it is on that of the twentieth. And what vast advantages we possess in fulfilling this commission! Today the world is knit into a neighborhood by lines of communication and travel which make the task of reaching all peoples with the message but child's play as compared with the difficulties under which first century missionaries and teachers worked. Today we have educational means and methods so much more fruitful than those of earlier centuries that failure to make that commission effective is sheer negligence.

To be sure, these marvelous facilities for advancing the Kingdom of God are actually being used for the propagation of all sorts of influences and ideals which are quite contrary to the principles of that Kingdom. And this makes our negligence to develop an adequate Christian educational program and adequate means of extending it throughout the world all the more tragic.

The gathering of some thousands of Christian leaders at Toronto to deliberate for a week over the unfulfilled teaching commission of our Lord, and to lay definite plans to launch a great united effort toward its fulfillment in the years ahead is, of all the celebrations and commemorations during this nineteenth centennial of the church's origin, the most appropriate and needful. The plans, the program, and the place for this great gathering are such as to make it epochal in its influence. To those who attend the Convention, and those who serve in the multitude of churches to which they will return bearing its spirit, this year offers an unusual opportunity for broadened vision and deepened purpose.

Come . . . Learn!
Go . . . Teach!

"COME—Learn!"
So said my Lord to me!
And long I tarried in his school,
That I his truth might see.

"Come—Learn!"
I cried at length, "How long?"
And then with tenderness he said,
"Till you learn strength and song!"

"Go—Teach!"
Again his word came swift—
And I awoke from dreams to deeds,
To tell men of his gift!

"Go—Teach!"
And thus his love proclaim,
O'er earth and sea, to man and child,
In every age the same!

"Learn—Teach!"
The cycle endless is!
The more I learn, the more I teach;
The glory ever his!

ERNEST BOURNER ALLEN

Numbers? or Quality? or—?

THE originators of the daily vacation Bible school were actuated by a motive that perhaps more than any other one thing is responsible for the very large way in which the institution became so popular. That motive was the *missionary* impulse, the desire to reach out after un-churched children and their families. The daily vacation Bible school from the beginning ministered to large numbers of children who previously had never gone to Sunday school and had not "darkened the doors of the church" from one year's end to another. Hosts of boys and girls got their first concept of things sacred and received their first impulse to attend Sunday school and church through contact with the daily vacation Bible school. That the Baptist City Missionary Society at the first and later the National Baptist Home Mission Board and the Board of Home Missions of the Presbyterian Church in the U. S. A., early laid hold of the daily vacation Bible school as a part of their home missionary program attests the value at which it was held as a means of reaching homes out of touch with the church. There is no blinking the fact that certain weaknesses from the point of view of education were to be noted in the early daily vacation Bible school. In the eagerness to reach as many boys and girls as possible and have as large a school as possible certain practices crept in that we today could

ɔt stand for. It was these practices that led to the demand r the educational reconstruction of the daily vacation ble school. This is, of course, not the whole story but a rge part of it. The reconstruction has been going on; it even now in process and many churches have found the cation church school the solution of their problem of nore time for religious education."

There is no intention here of defending the old demand: Take the children off the streets," by means of the daily cation Bible school. That demand needs no defence. It s served a good purpose. We have a better ideal now—Every vacation church school a school in Christian liv-g." But we are in danger of losing something of the namic which the old ideal seemed to have. In our enthu-ısm to make the vacation church school measure up to ucational standards we are in danger of losing some-ing of the passion for numbers that was a marked char-teristic of the old daily vacation Bible school. There is ɔ necessary conflict between the ideal of the vacation urch school as a thoroughly educational agency and the eal of reaching large numbers of boys and girls through at agency. Any conflict that may exist is more apparent an real. It is the result of a one-sided concept of educa-ɔn that religious educators should pooh-pooh all talk ɔout "going after numbers," "having a statistical school," ıd all that sort of thing. The average vacation church hool the country over is a school of only about 80–90 ıpils. This enrolment could easily be doubled in most stances. Of course, we should not emphasize numbers the exclusion of sound educational principles. But then, ither should we emphasize sound educational principles the exclusion of numbers. If the vacation church school ıs the means of helping boys and girls to learn to live e Christian life, let that means be extended to just as any boys and girls as can possibly be handled to good lvantage. By so doing we may recapture something of e spirit of the originators of the movement, which spirit, dged by the success of the movement, must have been essed of God.

Worship Trends in the Children's Department

Let the people praise thee, O God,
Let all the people praise thee!

THIS was the text upon which there was based, some fifteen years ago, an earnest appeal for graded worship. Graded lessons were winning favor rapidly, ıt graded worship was not yet accepted by the majority churches. Earnest appeal and careful education were ecessary to win the membership of the churches as a hole to the idea that children could praise God only in eir own language, and to persuade the church officials add to the expense of building so as to make possible e carrying out of the idea. For the past ten years or so, ɔwever, the principle of graded worship has been gen-ally accepted, and practically all buildings of any size ected during this decade have made some sort of pro-sion for separate worship in the children's departments. But in this, as in all educational matters, development ıs taken place. At first, even in the beginners' group ere was set aside a certain period of so many minutes hen the children were called from all other activities to orship. The material used in these worship services was raded—the hymns, Scripture selections, and the like, were within the comprehension of the children. But the worship service, as such, was a thing apart, more or less, from the rest of the session of the department.

The artificiality of this division of the session into worship and study, each with definite time schedules, has been becoming apparent as workers with children have tried out the plan. The tendency, therefore, toward informality has been growing. First, in the beginners' department, the time schedule was set aside, and informal worship was introduced at whatever point in the session's activities it seemed desirable. This might be in the midst of arranging the flowers, while studying a picture, while playing a game, after hearing a story, in the midst of a discussion of some behavior problem. And the worship would not be centered upon some selected "theme" but would be concerned with the specific aspects of living which, at that time, needed to be related to God and his purposes for his children.

Gradually, the same informality has been finding a place in the primary and junior departments. The building plans of our church schools have not been very well adapted to informality in these groups. The assembly for worship and the classrooms for study have, by the powerful suggestion of brick and mortar, led to a division in the program. Hence, a recent trend toward a type of building which makes possible a more flexible program. Larger classrooms where the pupils meet for longer periods during which worship, study, service, and fellowship each have a place in relation to the others have been considered by some leaders as offering a way out of the formal schedule and providing a plan whereby flexibility may be secured. Where the plan has been tried the workers have discovered that it requires a more skillful leadership, but that it does offer large possibilities for getting close to the experiences of the pupils and interpreting them, through brief intimate worship experiences, throughout the session.

This development in worship in the children's departments is in harmony with the general trends in education away from fixed programs toward freedom and informality in school room activities.

At the same time, there is a development in the Protestant churches toward a more churchly type of architecture and more stately and beautiful worship services. This tendency offers large possibilities for enriching and making more valuable the church services. Is there a place for worship services in the children's departments? Can there be a combination of informality and of the beauty and dignity of churchly practices which will be of larger value in developing the religious consciousness of the children than either one alone can be? There seems to be a growing conviction that just such a combination is necessary. This conviction is finding expression through the development of church school plants which provide for both informal worship integrated with study and other aspects of the program in the large classroom, and for a more dignified service of worship in a churchly room called a children's chapel. Of course, there is no thought that the chapel will be used at a specified time by each group on each Sunday; this would defeat the very purpose of the informal procedure. Rather, it is to be available whenever the children need it.

These are interesting tendencies—toward informality on the one hand and toward more churchly services on the other. They both have value. It is our thought that they must complement each other.

The Meaning of Religious Education

By Ernest Fremont Tittle

Pastor, First Methodist Church, Evanston, Illinois

WHEN we talk about giving a boy a religious education what should we have in mind? Should we have in mind merely the giving of certain kinds of instruction concerning religion? To this question it is certainly pertinent to reply that even in the field of so-called secular education it is no longer assumed by those who are qualified to speak that formal instruction is the sole or even the most important part of education. In the modern public school it is now taken for granted that education includes not only the acquiring of knowledge but the development of personality; that information, important though it is, is by no means all that a boy needs to equip him for life. It is indeed a most interesting and significant fact that our public school men are recognizing the need of what they themselves call character education. They, at least, are fully awake to the fact that unless our educational system produces good citizens it may and should be branded a failure.

Now it is, I should think, obvious enough that you cannot turn a boy into a good citizen merely by filling his head with certain kinds of information, even though it be information concerning religion. You may ask a Sunday school class to read the Holy Scriptures and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, and the catechism, and, in the words of the baptismal covenant, "all other things that a Christian ought to know and to believe to his soul's health." But you cannot by such methods alone make it at all sure that the boys in that class will grow up to be good citizens; and certainly you cannot make it at all sure that they will grow up to be Christians.

Tests for the discovery of honesty or dishonesty have recently been devised by some eminent psychologists and applied to hundreds of children with somewhat startling results. They seem to show, among other things, that children who go to Sunday school are no more honest than children who do not go; and that children who go to Sunday school regularly are no more honest than children who go irregularly. There is, it appears, no inevitable connection between the acquirement of religious information and the development of even such elementary virtues as honesty, not to mention such distinctively Christian virtues as forgiveness and unselfishness. A boy may be able to give you in order the names of all the books in the Bible; he may be able to distinguish between the reigns of Jeroboam and Rehoboam, or between the careers of Elijah and Elisha; he may be able to recite verbatim the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Twenty-third Psalm; and he may, for all that, be no more honest than his unscrubbed schoolmate whose Sunday reading is confined to the funny page of the Sunday paper.

Those Sunday schools which stress the instructional part of education are still vastly more popular with parents than are the Sunday schools which are aiming at the development of character. If when Johnny comes home on Sunday morning he is able to give the names of the kings of Israel, or to quote some "Golden Text," or to recite the Twenty-third Psalm, or to locate the Book of Daniel, or to describe what happened when the fleeing Israelites came to the Red Sea, his parents are apt to think that he is getting something; but if when he comes home he does not know where in the world to locate the Book of Judges, and has only the vaguest of notions as to how the fall of Jericho was accomplished, but does possess a growing insight into the waste and wickedness and stupidity of war, his parents may fail to see that he is getting anything worth while.

Is this parental attitude incomprehensible? Not at all. In the instructional process there is an element of definiteness that is never found in the character-developing process. The gains which come from the attempt to impart information are always more easily discernible than are the gains which finally come from the attempt to develop character. And most of us want something definite and want it now. But should parents be content to know that their children are being given information concerning the Bible, or the theology of the church, and not be far more concerned to know that their children are being helped to develop into profoundly religious personalities? What if Johnny with all his biblical information and his facile formal piety grows up to be a selfish, conceited snob? A generation that went to Sunday school in numbers far greater than does this present generation, and which knew its Bible as the present generation does not, blundered into a world war and made at the close of it a "peace" that was bitterly disappointing and very nearly disastrous.

"What is the good," asks General Smuts, "of all the wealth and comfort and glamour of the Victorian Age when the next two decades bring us to the graves of ten million men, slain because of the greed and domination that lurked behind the smiling face of that age?" And would it not be equally pertinent to ask, What is the good of a type of religious instruction which does not prevent the horror of the Marne, the Somme, Verdun, and the Argonne Forest? Has not the time come when by religious education we must mean, not merely the acquirement of information concerning religion, but the development of character—the kind of character that will prevent another world war and give us eventually a just and lasting peace?

Some Achievements of the Past Quadrennium

By Hugh S. Magill

THE International Council of Religious Education was organized at the Kansas City Convention in June, 1922. The first convention under the new organization, held at Birmingham, Alabama, in 1926, marked the close of the first quadrennium. The Toronto Convention marks the close of the second quadrennium. It is particularly appropriate at this time to take a general inventory of the achievements of the past four years.

Organizational Cooperation

The International Council is a fine example of organized cooperation. During the past four years five different corporations have been brought into close cooperative relationship, and the General Secretary of the International Council is the corporate secretary of each. These are: (1) the International Council of Religious Education, operating under a charter granted by Congress; (2) the International Association of Daily Vacation Bible Schools, incorporated under the laws of New York; (3) the International Training School for Sunday School Leaders (Conference Point on Lake Geneva), incorporated under the laws of Wisconsin; (4) the Religious Education Foundation, chartered by special act of the New York legislature; (5) the World's Sunday School Association operating under a charter granted by the District of Columbia. The governing bodies of these five corporations constitute an interlocking directorate, thus insuring effective cooperation, and at the same time preserving specialization and individual initiative in the development and support of the expanding program of Christian religious education.

State Councils

In the field of organization decided progress has been made in working out the relationship between state councils of religious education and the International Council. Just as the International Council is the accredited agency of the cooperating denominations nationally, so the principle has become accepted that state councils should be so organized and under such leadership as to be effective auxiliaries of the International Council, recognized as the accredited agencies of the cooperating forces within their respective areas. In working out this principle, plans have been developed under which state councils meeting certain conditions have been designated as accredited auxiliaries of the International Council.

Educational Commission

One of the very significant developments of the past four years was the merging of the Committee on Education and the Lesson Committee into the Educational Commission of the International Council. The Educational Commission is authorized to represent the International Council in investigation and research, the formulation of educational policies and programs, the construction of lesson courses and curricula for the various age groups, and in leadership training, and to make recommendations thereon to the Council. All essential functions of the Committee on Education and the Lesson Committee have been carefully conserved and are carried forward by the committees of the Commission. The harmonious and effective cooperation of all these forces has demonstrated the beneficial results of this closer organic relationship.

Board of Educational Administration

Following this same principle, the members of the International Council staff constitute a Board of Educational Administration, which considers the major educational problems affecting the entire Council, and also the particular problems of each department. Each staff member has a primary responsibility for the work of his own department, and each shares with every other member the responsibility for unifying the work of all the departments, and the effective administration of the whole program. In this way individual initiative and specialization are preserved, while at the same time there is developed a unified program. There is a close working relationship between the International Council staff and the Educational Commission and its committees. The director of each department of the Council is the executive secretary of one of the committees of the Commission, and the Chairman of the Board of Educational Administration is the executive secretary of the Central Committee of the Commission.

Developing Programs and Curricula

Only those familiar with the work of the International Council realize what remarkable progress has been made during the last quadrennium in the development of materials for use in the church schools through cooperative effort. The construction of curricula was formerly in charge of a special committee organized for that purpose; now each of the age-group committees is actively engaged in this work. A theory of the curriculum has been agreed upon and the objectives of Christian religious education approved. The work of the staff and committees of the Educational Commission is further extended and popularized by the cooperation of the advisory sections of the Council through which all engaged in religious education may actively participate in some phase of the work. The Educational Commission passes on the recommendations of the various committees and sections, and final action is taken by the Council. The results of this wide and effective cooperation contribute to the work of all the denominational boards, since their leaders participate in it.

Standards and Records for the Church School

It would not have been thought possible four years ago that educational standards for the church school could be developed cooperatively and be adopted by the denominations as their own. However, this has actually been accomplished. *Standard A* for the larger and more highly organized church schools and *Standard B* for the smaller schools, with standards for each of the different departments, and for vacation and weekday church schools have been prepared and published, and are now in general use. A complete system of records and reports has been developed and approved for experimental use, and has been favorably received.

Departmental Developments

During the last four years the different departments of the Council have been developed with a full time director in charge of each. These include Children's Work, Young People's Work, Adult Work, Leadership Training, Vacation and Weekday Church Schools, Field Work, and Research and Service. The Director of Adult Work will assume his duties on full time July first. Each department through its director, in cooperation with the committees of the Educational Commission, prepares and issues educational bulletins and other literature having to do with its work. Among the most important of these are the Christian Quest materials for use as aids in building a church program for youth. Of the thirteen pamphlets already published, the first five are basic materials for all leaders of youth, and the last eight cover special phases of the work such as worship, dramatics, camp life, and story-telling. Marked progress has also been made in the Department of Children's Work, the Department of Adult Work, and the Department of Vacation and Weekday Church Schools. A close relationship has been effected between the International Association of Daily Vacation Bible Schools and the International Council. The Educational Director of the Association is the Director of Vacation and Weekday Church Schools of the Council. Standards and administrative bulletins for both vacation and weekday church schools have been issued.

The Bureau of Research and Service cooperates with all departments of the Council and with the committees of the Educational Commission in investigation and research. A number of valuable bulletins have been issued. A new bulletin entitled *The Development of a Curriculum of Religious Education*, Revised 1930 has just been prepared by the Director of Research. One of the most highly developed departments of the Council is that of Leadership Training. This is a field in which the denominations cooperate most fully. In 1925–26 the total number of credits granted through the Council was 23,054. In 1928–29 the total number was 51,520. These credits are certified to the respective denominations to which the different students belong, and are accepted by them. Four courses are now offered: the Standard Leadership Course; the Advanced Leadership Course; the High School Course; and a Reading Course. Bulletins describing these various courses and the work of the department have been prepared and published.

American Standard Bible

One of the most significant developments during the past quadrennium was the taking over of the copyright of the American Standard Edition of the Revised Bible by the International Council and the securing of a renewal of the copyright for a period of twenty-eight years. In accordance with provisions agreed upon when this transfer was made, the International Council has appointed the American Standard Bible Committee, which is made up of distinguished biblical scholars, to have charge of the further revision of the text in the light of discoveries made since the American Standard Bible was first published in 1901. This Committee has met and organized and is now engaged in the sacred and responsible task of working out a new revision of the American Standard Bible. In order that the Committee may have sufficient time to do its work, it has been agreed that no changes will be announced before 1934.

International Journal of Religious Education

When the *Journal* was established as the official publication of the International Council in 1924, it was placed in charge of an editor who was responsible for its publication just as the other members of the staff are responsible for their respective departments. In 1927 the editor resigned and the *Journal* was placed in charge of a Board of Editors composed of the members of the International Council staff, together with certain assistants having specific responsibilities. This was somewhat of a new venture in journalism, but has proved successful, judging from the commendations received from subscribers and from the very marked increase in subscriptions. Because of the relation of each member of the staff to the *Journal*, more intimate relationships have come to exist between the *Journal* readers and all the staff members.

Other Important Developments

The International Council Leadership Schools and Older Boys' and Older Girls' Camp Conferences have been extended in influence and are more closely related to the denominational summer schools and camps. Plans have been approved, including program suggestions, for the observance of Religious Education Week beginning on the last Sunday in September and closing on the first Sunday of October, which will be quite generally observed by the cooperating denominations and local councils. The headquarters of the Council have been moved to more convenient and commodious offices on the twenty-second floor of the Old Dearborn Bank Building at 203 North Wabash Avenue. The entire expense of moving and the cost of new equipment was contributed by several Christian laymen who are loyal friends of the Council.

The Strength of United Effort

No achievement in organizational or educational efficiency during the past quadrennium equals in importance the increasing confidence of the Christian forces of the continent in their own cooperative agency. Through the efforts of these many and varied groups, the International Council has been developed, and through it their leaders have learned to work together in Christian fellowship with increased respect and confidence in one another. Thus, while individual initiative is conserved, the Kingdom of our Lord is advanced through the strength of united effort, the results of which are only beginning to be realized. Who can foresee the possibilities of spiritual attainment through the impact of concerted effort in Christian education, actuated by the spirit and purpose of the Master Teacher.

Reason for Optimism

By E. Leigh Mudge*

HAVE you realized what progress has been made in religious education within the past twenty-five or thirty years? It will profit you to compare our iterature of religious education with that of the earlier eriod. Twenty-five years is not long in the history of the vorld, but religious education has made extensive progress, rogress that I think will be recognized as such by most ntelligent members of our evangelical Christian churches. esson materials today are far better adapted to the ages f our pupils and to their religious and moral needs than ormerly. More care is given to the selection of biblical naterials with reference to the age of pupils and much nore intelligence is displayed in the careful direction of eligious training to certain moral and experiential ends.

One of the chief elements of progress to be observed is he change from a largely negative, prohibitory emphasis o the more positive elements in moral and religious living. All who are familiar with religious education today will ealize that we are far from perfection in effective positive eaching. A nine-year-old child came home one afternoon veeping because she had been punished for not knowing he answer to the question: "How may the first command-nent be broken?" This insistence upon the educational alue of knowing how to break a commandment was in a Catholic school, but let us not be too sure that there are o similar cases in Protestant churches.

That we have, however, made progress in making our nstruction more positive and affirmative and basing it upon he values in obedience to God's laws rather than the enalties for disobedience, is indicated by a comparison f present-day religious literature for children with that sed twenty-five to forty years ago. I have before me a ittle book that was widely distributed as late as the begin-ning of the present century. This book consists of a series f Bible stories given somewhat more in detail than the sual Sunday school lesson material. There are very few hapters in the book that do not make some reference irect or indirect to hell or the devil. To be sure there is reiterated assurance that if you pray the devil cannot urt you, but there is insistent effort to secure the fear that ften torments a sensitive child. For instance, the very first chapter has these words: "The devil wants us to be unhappy. The devil hates us." From the second chapter, which is a general dissertation on the old serpent under the guise of the story of Eden, the fervent hope is expressed that the souls of the children addressed will not go to hell. There is constant emphasis upon this negative side of Bible stories, as the writer describes the first murder and the flood and the ten commandments. The chapter on the flood ends with a poem beginning:

O, say shall I be there
To see the dreadful glare
The dreadful sound to hear
The dreadful heat to bear

with the assurance in the last stanza:

O, yes, I shall be there;
The grave shall open be;
I shall the trumpet hear,
The judge's face shall see.

The horrors of this book seem almost impossible, and were it not for my own clear recollection, I could scarcely believe that this book was in circulation so recently as the early years of the present century. There are most realistic stories of the burning, fiery furnace, and the den of lions. Even the story of the wise men must have its realistic picture of the slaughter of the innocents, and a chapter on the birth of Jesus bearing the title, "The Happy Night," begins in this doleful fashion: "In the night very dreadful things often happen."

OUR religious literature for children also reflects a better understanding of children and their religious lives. Children, like the little girl in the nursery rhyme, were either "very, very good," or else they were "horrid." Children, as we know today, are capable of very real religious experience, but it is very different from the experience of adults, and we are somewhat horrified as we read the stories, that must have been largely fictitious, of the little prigs of those earlier days. For example, in a Sunday school paper published in 1882 is the story of the Queen of Prussia who brought the little daughter of her gardener into the palace to see what impression all the beautiful furniture and costumes would have upon her. This amazing child looked around in silence and astonishment. At last she folded her hands and said:

Jesus thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds in these arrayed,
With joy shall I lift up my head.

What impression this story made upon the minds of some of us who read it, I do not know. Our literature for children today shows a better understanding of the content and background of the minds of our pupils. Of course there were necessarily serious difficulties for those who would write lessons for little children based upon the Uniform Lesson text, as in many cases the biblical material was utterly beyond their comprehension. But even this mitigating fact is no warrant for adding to the discussion of difficult biblical stories, comments that in their symbolism and dependence upon experience were entirely beyond the knowledge of children. Abstractions, and particularly the common allegorical abstractions of the Bible, begin to be understood in adolescence. But what little child could understand the outline of a lesson based upon the story of Jesus before Pilate that reads as follows:

"First, sin makes people blind.

"Second, it is better to have blind eyes than blind hearts.

"Third, blind hearts do not want to see Jesus."

Thus, a lesson which is certainly concrete in itself and might have shown a child how Jesus was quiet when the people about him were abusing him and saying unkind things about him, was turned into three abstract and incomprehensible principles that the little children for whom this paper was designed could not possibly have understood.

In yet another respect our religious literature for children has been vastly improved. As I look over the lesson

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UNDERWOOD & UNDERWOOD

MY CHILDREN ARE NOT BEING NEGLECTED

Searching for a Sunday School

An Interview

WE WERE lingering at the breakfast table, my friend and I, who had not seen each other for five years, recalling friends and experiences of the days when we were gay young troupers in the field of religious education. From the past, we drifted to the present and she explained that in that suburban city of 33,000 where they lived there was no church of 'our choice' nor was there one in the adjoining suburbs.

"Where do your children go to Sunday school?" I inquired. "Do you take them down to our church in the city?"

"And pass twenty or thirty church schools just as good! That seems foolish to me, especially when time is at such a premium on Sunday morning. Perhaps if the children were junior age, I would feel differently."

"Which did you choose?" I interrupted for I was eager to know how she had solved her problems.

"Well, I am not satisfied with any of the schools I have found here. Really, the children do not go very regularly," she admitted.

"And you are a professional worker!" I bantered.

"Excuse me," she laughed, "I was, now I am one of the lukewarm parents I used to describe rather critically at conventions. I now understand the parents' side of the question. I appreciate the effort which the mother must make to get the entire family, including herself, off to Sunday school. Many of them confess that they lose most of their religion in the hubbub of getting off."

"Why is it more difficult to get off to Sunday school than to business and day school, during the week?" I asked.

"It might not be if mothers had the cooperation of the entire family but not nearly all mothers are that fortunate. Some fathers insist on leisure or golf on Sunday morning—in which case the mother cannot help it. In my own case, it is the only morning in the week when Sir Boss can have breakfast with his family.

"Of course, I believe in the necessity of religious education as much as I ever did. My children are not being neglected. They know all the stories in the nursery and beginners' courses. I have not forced those stories on them but have told them just as I have told other stories so that their response is very natural. For example, one evening when we were watching the sheep at their grandfather's farm, I told them the story of 'David, the Shepherd Boy.' Since then, I have told it and read it over and over again. We have played it with all sorts of variations. They love it. All the shepherd stories are favorites because they know about sheep. 'Jesus Stilling the Storm' was introduced during a storm when Ann was afraid. She has had so much comfort from it. The verses, too, have been recalled when they fit the situation. They know the verses but they have never been drilled on them. I imagine both Ann and Jerry can tell and appreciate more Bible stories than most children their age. If all mothers were trained it seems to me that the home is the proper place to teach religious education to little children."

"Yes," I agreed, "but Miss Harris would say they need the social contacts they get in the beginners' department."

"I knew you would say that and I will answer it with the retort that in those social contacts which they get in the average Sunday school, crowded as the children are in small rooms, they also catch colds that put them to bed for a week at a time. Eleven children in our department took measles two years ago, because an over-zealous mother would not leave her boy at home. He was making an attendance record of which they were proud.

"But to answer your retort about social contacts—when two children are so nearly the same age as Ann and Jerry they find plenty of opportunity for taking turns, sharing and the like, in playing with each other, to say nothing of Mary Jane, Phillip, Charles, Tommy, and Jack, who play

ere regularly. You will discover that social words like hare,' 'take turns,' and 'polite' are an important part of heir vocabulary."

"Of course, if all mothers knew how to instruct their hildren and would take the trouble to do it, it would e different, but even so, what about the associations with God's house and the experiences of worship and fellowship ith others in doing God's work?" I persisted.

"There, you have me," she admitted. "And that is the ne reason why I have sent them as often as I have. But should like to feel that the experiences they get in the hurch are worth while.

"We've tried so hard to find a church school for the hildren where we could be satisfied that the experiences ere worth the effort of getting them there.

"When we moved out here, I first looked up the church n First Street, because I felt with my denominational back-round, I could be happier there. They had a fine junior-ntermediate department but the beginners' and primary epartments were not so important according to their cheme. These children met as one department in the unior assembly room seated on adult chairs, while the uniors were having a study period in their classrooms. s I entered the room with Ann that first Sunday, they ere having a greeting exercise. The superintendent reeted us and asked Ann, who was just three and a half ears old at that time, to come to the front to be greeted, o. When I saw that tiny child standing there with hildren twice as tall, my heart sank. I coveted for her ursery and beginners' experiences in separate rooms here she could have the companionship of other children er own age. I wanted her to have the things I did not ave in Sunday school when I was a child, such as a beauti-l room, lovely pictures, stories suited to her age, suitable ngs, and a teacher who understood little children. I id not want her to have the strain of being in a class ith children so much older. But, this church needed me, o I continued to go and take Ann until Easter Sunday. hat Sunday, as we were leaving the church, I left Ann in e doorway while I carried Jerry to the car, for the wind as very strong. Just as I started back after Ann, the ind blew her off balance and she went tumbling down the airs—ten steps—pell ell to the bottom. Of ourse, it frightened er and she got her hite coat dirty. It ade a permanent im-ression upon her and o this day, she calls , 'The dirty Church.' ry as I would, I o u l d never get her o go back to that hurch.

"Well, I had been onducting an inter-hurch training class hat winter and had rown to love the uperintendent of the eginners' department t the church on Del-ar Boulevard, so I ecided to put Ann in her department. They have beautiful rooms and Mrs. Koons, the superintendent, has so much poise and quiet dignity that I consider it a privilege to have Ann associated with her. But the department has an average attendance of one hundred and thirty—think of it! Of course, there isn't much freedom there. Fifteen years ago I would have considered it a good department for there is order, without positive suppression. They have lovely music and fairly well told stories. But, of course, there is little chance for individual expression. There is no opportunity for fellowship in service gifts. If I could not follow up their teaching at home, Ann would get very, very little indeed.

"But this did not end my effort. This church, while fairly satisfactory, was so far away that I began to wonder if one of the churches nearer our home would not be better. The church on Houston Boulevard had a minister from the East. He was a graduate of a well-known seminary and I thought 'Perhaps in that school I will find just the sort of department I am looking for!' So I took Ann and Jerry there one bright October morning. We met a worker in the lobby who recognized me as the instructor of the training class which I had taught. She welcomed us and exclaimed, 'I am standing here looking for someone who can help us out this morning. The beginners' superintendent has not come and there is no one to care for those children. Won't you tell them a story or do something to amuse them?' she implored. She ushered us into a large, uninteresting room where there were twenty-five children doing—well what any group unsupervised would be doing. I went in and saved the situation from utter chaos. Just as I was starting the story, the superintendent came in. When she saw me, she said, 'Go on, you are doing much better than I could. Her unperturbed manner was a clear indication of her lack of vision. You may be sure there was another school struck off of my list.

"Well—every Sunday as we went to the Delmar school, we had to pass a church on Main Street that was so near us we could walk. I knew, too, that they were using lesson materials there with which I was very familiar. I thought I might offer my services if they needed me. But I deemed it best to investigate the situation first. I will never forget the Sunday I went there. We arrived early. Everybody gathered in the church auditorium. It was beautiful. There were lovely flowers and ferns. The organ began to play, the minister and robed choir took their places. Everybody sang 'Gloria Patria.' There was a brief worship service. Ann w h i s p e r e d, 'Mother isn't the music gorgeous?' That is her pet word. At that moment, a wee girl at the end of our pew cried, and all eyes turned toward her until she was quieted. Then the minister stepped down from the pulpit and

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UNDERWOOD & UNDERWOOD

SUNDAY IS THE ONLY MORNING WHEN SIR BOSS CAN HAVE BREAKFAST WITH HIS FAMILY

What About

The Parental Dilemma

of Guidance or Freedom

By Percy R. and Myrtle Harmon Hayward

A CERTAIN girl is now about twelve years old. Her parents have brought her up carefully. They have always helped to determine everything that she did, what she said, where she went, and how she conducted herself in every situation. They are proud of the fact that she is obedient, that she is quiet, that she creates no trouble or disturbance, that she does not leave her things lying around, and that she is always in agreement with their wishes and with their plans. The child, however, does not have an individuality of her own. She is not able to decide a simple question for herself as to dress, or play, or work, or friendship. She is a negative personality. In a group of children she scarcely exists. People do not count her in their plans because she has not had any opportunity for the development of her own initiative and personality. People call her "well bred," and then pass her by.

Another girl of the same age has been brought up in a home of opposite tendencies. Her parents have accepted the modern idea that complete freedom is the motto for rearing their children. This girl is not able to walk down a street and return a pleasant "good morning" or ordinary greeting to her neighbors. She will more likely stick out her tongue at them or call them some uncomplimentary names or perhaps look the other way and say nothing at all. She is a continuously difficult problem in school and in Sunday school. Her parents, however, justify her conduct on the ground that she must be free and develop according to the trend of her own being.

These two extremes face the modern parent. On the one hand an inherited idea of an autocratic society has carried over to the parent and has made him the master of his life and that of his children. Certain modern ideas in education have in some cases been so interpreted as to become the opposite extreme. Between these two what is the modern parent to do? How can he so guide the growth of his child that the child can gradually become free and independent of the present entirely? There are a few general principles which might guide any modern parent in facing this problem.

First, *the parent must recognize that his chief task is to help his child gradually to become the master of his own life.* Between the two extremes of complete dependence in infancy and of entire independence and freedom during later adolescence there goes on the most difficult and one of the most important enterprises of life, namely, the acquiring of the capacity for self-direction. In this process there is summed up the core of all education.

The parent must even rejoice in every evidence that his child does not actually need him. Many parents, on the contrary, take satisfaction out of the fact that their children depend upon them. They feed their own egotism by prolonging that period of dependence on into adult life. Many children have had their capacity seriously impaired because their parents were never willing in a moral and intellectual sense to ween them.

It should be recognized, however, that thorough-going freedom in the rearing of a child is impossible. Some advocates of an extreme idea of freedom say that it is possible, but it cannot be. Unless we would be willing to put a baby in a warm place, put clothing and food within its reach, and allow it to look after itself, we must abandon any idea of purely theoretical freedom. As soon as the parent approaches the child, and ministers to its needs in one manner or another, the process of adult guidance begins and the imaginary figment of complete child independence is gone.

A certain parent took his child sailing on a rough piece of water for the first time. Should he forbid the child sitting near the rail in a dangerous place, or should he allow the child to learn from his own experience? He took the latter plan, but he also tied a rope around the child's waist and fastened the other end to the deck before he left the child to perform alone its great experiment in self-education. In a short time the youngster tumbled overboard and had to be fished out after a real scare and much inconvenience. But one cannot always tie a rope! If the child had insisted on visiting a neighboring playmate when there was a diphtheria sign on the door, would the parent erect a fence around his neighbor's yard?

The matter of contributing to the church is an instance at this point. We know that teaching the child that "It is more blessed to give than to receive" is a long and difficult process and we do not dare to take the risk of the child's falling overboard into the water of selfishness or neglect. Very early in the child's life he can be provided with his own church envelopes and his own money. He is encouraged to put a certain portion into that envelope every week. There is some project of the church which is within his intellectual range. He sees his parents getting their church envelope ready. Everything possible is done to make this regular contribution an interesting and happy event for the child until the habit of regular thought for others and systematic giving has been established.

Further, *the parent must always handle every situation so that the child will have entire confidence in the parent.* Only so can the parent express a judgment or take the command of a situation in which it seems necessary to do so. For example, if a child has previously learned so to trust the parent that he can depend upon wisdom and fairness, the child will not likely object when the father or mother explains what is meant by taking a seat at the side of an uncertain boat or visiting a person with a contagious disease.

The parent can aid in this weening process by making the child feel free to talk over his problems and doubts regarding religious beliefs. These questions are the child's "growing pains." The parent who tries to be autocratic

bout the child's religious belief simply loses all influence n this most vital phase of life. Questions must be honestly nswered, the opinions of the child respected, thoroughly ound answers given up to the limit of the child's compre- ension, and an attitude of confidence and good fellowship stablished.

Again, *the child should be encouraged to take the re- ponsibility for everything of which the child's stage of evelopment makes it capable.* The parent will control he situation only in those things that the child is at resent unable to do for himself. And in deciding what he child is capable of, the parent must be guided not y his own egotism, or desire to avoid bother, but by the acts.

A certain girl about a year old was playing after supper vith her playthings scattered over the floor. When bed- ime arrived the child was unable to pick the toys up ecause she was too small to walk from one part of the oom to the other. The easy thing would be for the mother o pick them up herself. However, this mother carried he baby from one toy to another, lowered the baby's ody over it so that she could pick the toy up in her ands, carried her to the basket in the corner, and gave he child the fun and satisfaction of dropping the toy into he basket. Then this process was repeated until the floor vas clear. The child was able to pick up a toy and carry t in her hand *and this she was allowed to do.* She was ot able to walk *and this activity the mother did for her,* which tells the complete story of what this principle neans. In taking care of one's playthings, in looking after ne's room, in putting away clothes, in handling one's elf at the table, in walking, in going about the yard, in ooking after all the activities of life, the parent will eep this principle in mind and always be asking himself r herself, does the enlarged experience and capacity of he child make it possible for him to do for himself what n the past has been done for him? If it does, then the arent must transfer this activity over to the child.

Further, and closely allied with this, *the parent must onstantly seek and plan those new situations in which he child can take control entirely of his own experience.* Modern education says that after all real education is nerely providing situations or opportunities in which eople can learn. The parent will need to be alert to create ituations of which the child can be completely the master. This will be possible with small children in the choice, urchase, and arrangement of toys, in looking after one's wn room, and in other ways: and, as the child develops, aking charge of a plot n the garden, taking omplete responsibility or certain home inter- sts, looking after the able, the kitchen, the iving room, and other arts of the home will fford similar oppor- unity.

In a magazine arti- le one man told of he success he had had n getting his small boy o take initiative in eemingly complicated atters, such as fixing a door lock or light socket. By putting the responsibility on the boy and encouraging him to think things through for himself and decide what should be done under these mechanical situations, the child learned to think back from the present situation and see the steps by which a remedy could be found. This father was unusually sensitive to the possibilities for self-development, initiative, resourceful- ness, and self-mastery on the part of his child. He called this his main business in life, and what more important business could he have?

The very small child enjoys the responsibility of saying grace at the table. Later the child will be happy in plan- ning the family devotions. When capacity has grown still further the parent will encourage him to plan the devo- tions for a still larger group such as a Sunday school class or a young people's meeting. Many a young people's program in the church has been spoiled because the adults failed to live up to this principle and were too slow in transferring the activities to the shoulders of the young people; this becomes a parental as well as a church problem.

Most parents are very free in expressing their opinions in the home circle. As a result there is not much of an opportunity for the children in the home to talk things over and to come to their own conclusions. However, the discussion of issues and forming conclusions is one of the most important facts of life. In the home such issues constantly arise. If it be the choice of mother's hat, or father's coat, or the paper for the wall of a room, or the kind of car that is to be bought, or the sort of flowers that are to be planted in the yard, or any of these things, choices must be made, and around choices many of the most vital parts of life gather. Now, of course, if such matters were left entirely in the hands of children, there might be some strangely dressed men and women, some weirdly decorated sitting rooms, and some front yards so laid out as to give the neighbors despair and, then again, there might not! Growing boys and girls do have ideas about these matters. To consult them is not always to follow everything that they say, nor to dismiss with contempt what they suggest. If they are taken into con- sultation on family matters of this kind, with a genuine respect for their opinion, there goes on in their lives a very valuable educational enterprise. Where the family is to spend a holiday is better decided in family council, around the dinner table, than by father and mother after the children have gone to bed. If we enter into these experi- ences with a genuine attitude of goodwill, it often hap- pens that our opinion will be sought on a genuine basis of com- radeship when the more crucial issues of life arise.

PHOTO, RUTH ALEXANDER NICHOLS

A FAMILY COUNCIL

One other principle is this—*these experi- ences in which parents encourage their chil- dren to join must be happy and therefore satisfying.* Just to get the idea that a boy must look after his own room, for his own

(*Continued on page 48*)

When a County Gets Into Action

By Ira A. Morton*

ONE DAY last November Mr. H. M. Gilmore had his first interview with El Paso County Council of Religious Education. As newly elected Secretary of the Colorado Council he wanted to know what the county was doing, achieving, and proposing. He found the council with a praise-worthy record behind it, but with little present activity and considerably puzzled as to the future. The old days of peppy conventions and revival fervor looked glorious; but in 1929 crowds were impossible and debt hovered low over the treasury. Men accustomed to business methods in business were unmoved by anything short of a really workable religious education program.

The county council's perplexity was the state secretary's opportunity. Would the council use an expert if one were available? They would. At least they would try one out. Accordingly, Mr. Gilmore drafted the writer for week-end service as El Paso County's Director of Religious Education. A three-months' contract with the council's special committee was arranged. They wanted something done in the rural sections, and knew where money for a three-months' trial could be obtained. Incidentally they would

FELLOWSHIP EVEN IN LIMITED QUARTERS

have me "find out conditions" in the rural sections. I resolved *primarily* to make a *diagnosis*, and *incidentally* to do some constructive work as time and opportunity would permit within this first three months.

From the first day of December three days of each week-end were spent among the rural Sunday schools of the county. El Paso County, Colorado, is a little larger than the state of Rhode Island. Colorado Springs and Manitou together make up the county's only city. The county has nine villages ranging in population from fifty to five hundred. The facts suggest how very rural this county is and how much room there is for the twenty-seven Sunday schools found in the rural sections.

Armed with a survey schedule, I visited all but three of the twenty-seven schools, observing some while in session and interviewing the leaders of all. I listed names, addresses, and educational preparation of leaders; denominational relationships of the schools; type and ownership of buildings used by each; provision for pastoral ministry; type of program; teaching materials; organization; enrolment and attendance by age groups; equipment; financial plan and cost per pupil; geographical boundary of each school's scope; and public school census in each district.

It is not easy to make a vivid picture of conditions with mere words without the aid of statistical tables. Tables were made, but cannot be included in this article. But here is the story the tables tell.

There are twenty-seven Sunday schools, half a dozen of which nestle in the foothills under the shadow of Pikes Peak, the others dot the gently rolling cattle and sheep ranges at fairly regular intervals for a distance of forty-five miles eastward. Most of them are at public school centers, and more than half are housed in public school buildings. While the school house is, in many cases, the sole building at the center, it is, as a rule, the focal point of community life. In this big Protestant county there are but ten Protestant church buildings as compared with forty-two public school buildings in the rural parts. Counting those using community halls, seventeen of the twenty-seven rural Sunday schools meet in other than church buildings.

Denominational colors are subdued in the rural Sunday schools. Indeed, fifteen of the twenty-seven have no denominational attachment, *nor any organic relation to the church.* The remainder are under auspices of eight different denominations. The non-denominational status of the majority necessitates the term "Sunday schools" rather than "church schools" in this story. But a more significant problem arises in the fact that these mere Sunday schools provide no way for youth to become integrated into the life of the church, for there is no responsible pastoral ministry nor other means of becoming a church member. The Sunday school in these unchurched communities seems to have been born out of the interest and activities of these farmers for their growing children. But the *church* has not adequately occupied this rural field, albeit there are fifty or more congregations in the county seat alone.

With few exceptions the programs of these rural Sunday schools are primitive. Worship has not yet replaced "opening exercises." Children take little part in these. Their songs are predominately of the adult revival type, and their prayers stereotyped—the whole having a perfunctory air. Class sessions with teachers follow traditional question-and-answer and memoriter methods. Giving has no motive. Pupil activity is confined to listening and reciting. The project is unknown. The Sunday session occupies sixty to seventy-five minutes in the forenoon. In the non-denominational schools preaching and worship conducted by a minister is rare, and meetings for and by adolescents alone occur only in half a dozen places. Vacation schools do not exist. Weekday religious education has not been thought of.

Graded teaching materials are in partial use in a few schools. But no school is without the Uniform Lessons in one or more sections, and a majority use them exclusively.

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A TYPICAL SUNDAY SCHOOL RALLY GROUP

Could such a program be maintained in the city? Probably not. But people living thirty miles from town value this primitive type of Sunday school because it has no rival.

Enrolment and attendance in rural Sunday schools can only be estimated. There are no reliable records. From the best estimates obtainable from leaders, we learn that the Sunday schools are enrolling twenty-three to sixty-nine per cent of the people within their geographical boundaries; that more than forty per cent of the children and youth of public school age are not enlisted in any school of religion. Geographical boundaries seldom over-lap, but as a rule leave large areas untouched. Where schools are aggressive, the enrolment percentage is highest. Although the percentage in the city may not exceed that in the country, the country enrolment might easily rise above its own present percentage if all schools were aggressive. It is interesting and suggestive to note that the more aggressive schools have pastoral leadership and function within church organizations.

Leadership of El Paso County rural Sunday schools exhibits wide range of educational preparation. Of the one hundred and thirty-nine teachers and officers of schools reporting on this point, fifty have no more than common school education; thirty have high school education, but no more; twenty-five have had two years or more of college; and eighteen have had some training in modern religious education. Surely, the county is to be congratulated upon this showing. There is a weakness in the fact that but eighteen of the one hundred and thirty-nine are trained in this specific task. The fact that one has attended college is not a full guarantee that one knows how to teach. On the other hand, persons who have had higher education may be expected to respond more satisfactorily to training when they have opportunity. The fact that many families on these ranges and dry-farming plains have come out of the East seeking health for some member of the family, bringing their culture with them, probably accounts in no small measure for this high level of education among Sunday school teachers. This is in spite of the fact that very few public school teachers teach in Sunday schools. It does not seem to have occurred to the administrators to use them. If effort were made to enlist these public school teachers, and opportunity were offered for special training in religious education in those communities, rural El Paso County might easily have a Sunday school teaching staff second to none in America.

Material equipment and resources vary widely in amount and quality. This may be explained by the fact that most of these communities are independent units. It rests with them to fix the tax levy upon themselves for public school purposes. Some communities have higher educational aspirations, and accordingly spend more money for them. This attitude is reflected in the better school buildings and equipment. Since the majority of Sunday schools use public school buildings and equipment, Sunday school material welfare varies directly with public school material welfare. On the whole, Sunday schools using public school buildings have advantage over those meeting in church buildings, since some of the latter have not been designed for educational service. Any conclusion relative to the scarcity of church buildings in this area should take account of the possibility of Sunday schools in good public school buildings being better off than if they had church buildings poorly designed for educational purposes, as many are.

The rural Sunday school's cost of operation averages $1.05 per pupil annually. If teachers' and pupils' teaching and working materials of even *good* quantity and quality were provided, they would be obliged to spend at least $2.00. But these schools buy the cheapest in very limited quantities, spending only so much as happens to fall into the collection basket from Sunday to Sunday. They have no budget, and no system of giving that recognizes needs accurately evaluated and purposefully sought.

Of course no sincere group of Christian men and women could hear that story with indifference. El Paso County religious leaders are deeply moved by it. Already a program of development in rural districts has been framed and a budget for its execution is being financed. It calls for a director, serving three days each week-end, provided with a motor car and office facilities. The objectives for the coming year include: (1) Vacation schools in as many rural sections as heartily wish them, provided well-prepared leadership can be secured. (2) At least one person from each of the twenty-seven rural schools to attend the Geneva Glen Training School this summer. (3) Four leadership training classes at strategic points in the country and a training school of two terms in Colorado Springs within the year. (4) Personal visitation of each rural school for counsel, seeking to clarify objectives and to develop a knowledge of, desire for, and attempts to achieve standards comparable with those outlined by the International Council of Religious Education. (5) Study and at least partial solution of the problems of (a) adequate pastoral ministry for neglected communities; (b) organization of church bodies in unchurched communities; and (c) location and erection of church buildings where financial resources will justify. Colorado Springs leadership resources will be drawn upon to supplement those of the country where necessary.

A hearty cooperative response to this program by the rural Sunday schools is expected on the grounds that they showed great interest in the survey, and that the leaders of ten of the schools in two classes pursued training for six weeks under my leadership, maintaining keen interest throughout, and earning twenty-three certificates of standard credit.

This county already rejoices in its vision of the future, and girds itself for action. There is apostolic fervor here, coupled with insight and growing skill. Under the present state secretary, it may be expected to spread to other counties.

What Kind of Memory Work Is Desirable?

By Blanche Carrier*

MRS. HAY, the junior superintendent, was talking to Mrs. Fox, a superintendent from another church. "We are very proud of our children's memory work," she said. "Almost every child in the department is able to recite the twenty passages we have selected and receives a book as a reward. Of course, it does take a great deal of time for each child to be heard by the teacher, but we do want our children to know a lot of the Bible when they leave our department."

"So do we," replied Mrs. Fox, "but I have been making some changes in our memory work since I took the course in the training school last spring. I take time to help the children understand the meaning of each passage and I believe they get a great deal more out of it."

"Oh, I've heard all those new notions," said Mrs. Hay, "and I just can't see that they do any good. Most of the departments that follow them don't learn nearly as much as our children do."

"I don't believe we ought to judge by how much they know," replied Mrs. Fox, "but I can't explain why. Let's go to visit Miss Bennett, the teacher I had last spring and ask her about it. She is the supervisor of the weekday schools of religion."

It will be helpful for us to go with these two superintendents and discover with them what the new theory tells us about memory work and whether it is as valuable to the child as the old theory.

Comparing the Old and New Theories

As soon as Miss Bennett hears the difficulty, she explains that Mrs. Hay has an idea about the child's mind which is now being discarded in educational circles. She is thinking that John's mind must store up all the beautiful and valuable passages of Scripture which he can learn, so that when he is grown he can readily call these back to inspire and guide him. Even if he does not understand them now, Mrs. Hay feels that the meaning will come to him when he is old enough. All that Mrs. Hay has to do, then, is to choose as many passages as she can cover each year, drill the children, hear them recite, and reward them.

Miss Bennett explains, however, that it has been proved that we cannot call back for use that which we, as children, learned without meaning. She tells them that she has tested her oldest pupils and found that they cannot repeat anything they learned as little children except the Lord's Prayer and Psalm 23, which they remember because they have continued to use them each year. She has found, too, that the Lord's Prayer has very little meaning for them; she has even discovered that in some places they do not use the right words because they learned it "by ear" rather than from the printed page. It becomes clear to Mrs. Hay, then, that only a small proportion of what she is teaching the children by this rote method will be useful to them either now or later.

The teacher explains, then, what we mean when we say that the child learns only by experience. If we want our children to feel a real reverence for the church, a real desire to share, a real determination to be self-controlled, we will develop it not by telling them that they should feel it, nor by having them memorize a passage that extols those virtues, but by helping them to analyze their own experience to see how much more beautiful these acts are than those which are not, to examine the experiences of others to see the strength and beauty of such an act. It is after such experiences that the children understand, love, and find helpful the passage of Scripture covering this element of life. So Mrs. Hay sees that she has taught passages which have in the minds of the children no connection with their real experiences.

The teacher invites them to visit some of her classes to see how the memory work is a part of the whole experience of the children, how it comes to have meaning for them, and how they find a purpose for learning it that adds at once to their interest and effort.

Interpreting Memory Work

We will visit some of the classes with them. The first is a fifth grade group. Because of some problems which the children brought up a few weeks before, as to whether it makes much difference if you cheat at games and whether it is sometimes justifiable to cheat in lessons, they have been discussing such choices in the light of the laws of living together in the best way which are laws of God because he made us so that certain results follow certain choices. Today the teacher tells the group that a poet long ago in thinking of just these same problems wrote a poem about it. He decided that there are really two main classes of people. His poem has become well known because it tells us so clearly what it means to be in one class or the other. She reads the whole of Psalm 1 so that as they listen they may get the whole thought in their minds.

The children help to work out the description of the first man by putting each phrase into their own words. The teacher writes these phrases on the blackboard so that they may have them to look at during the whole discussion. She is even thoughtful enough to have a dictionary so that the children may look up words that are not clear to them as they do at public school. Mrs. Fox notices how earnest the children are in their discussion and wonders if the blackboard and dictionary have anything to do with it.

The list of ideas on the board tells that the first man is one who does not take the advice of wrong doers, or associate with them, or laugh at people who are doing right. He is a man who knows God's laws so well that he can think of them at any moment when he has to decide what to do.

But, Miss Bennett says, "the poet says that this first man is like a tree." The children make a mental picture of this tree as the teacher reads again the description. Then she

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asks, "Why did the poet say that this man is like that kind of a tree?" Three boys raise their hands and give three reasons that are refreshingly original.

"The tree holds fast to the ground for strength and the man goes to God for strength."

"The tree holds up its branches to God and the man holds up his life to God."

"Such a tree is doing what it was made for and such a man is doing what he was made for."

The other kind of man is like chaff. Why? One child suggests that chaff is of no value, neither is the man who pays no attention to God's laws. And another, that such a man changes about from one way to another without getting anywhere.

Now the teacher suggests that our poet closes the poem with an interesting conclusion. Even if a man can not always pick out the people who are trying to follow God's laws, God knows and appreciates the purpose of each one. He knows which man's way of living will really last and be of value and which will perish.

She asks if they know of men who choose the way of remembering the laws of God or those who choose the other way so that they might see which lives have perished and which will remain always with us. They compare the lives of men like Samuel and David and Paul, like Abraham Lincoln and David Livingstone with those of men like Jacob and Samson and modern wrong doers whose ways perish or have no value.

The class now sees the poem again as a whole and tries to connect the meaning of it with many other things they know—pictures they have seen, incidents from history, poems which express the same thought, incidents from their own lives which illustrate the truth.

The teacher discusses with the class further plans for a program which they are going to give for their parents and someone suggests that this psalm would sum up very nicely their work for the last two months and might follow the dramatization and hymn they planned to use. They agree to memorize it so as to have it given in concert by the class. The teacher gives directions for learning it, and has a period for silent study.

As the class is dismissed, one boy says confidentially to the teacher, "I'm going to say that over every morning so it will keep me from telling my answers to Buck Rogers when he wants me to. I don't believe the man who is like a tree would tell the answers to his problems."

The two superintendents stay to ask Miss Bennett several questions, but Mrs. Hay is ready to admit that her children do not understand and love the memory selections as did these children. We shall sum up their questions and answers as a summary for our own thinking.

Questions Commonly Raised

1. How would you choose your memory selections?

I would choose biblical passages, hymns, poems that express in a beautiful, concise way the convictions and conclusions that have risen out of other human experience which will inspire and guide my pupils in the experiences we are thinking through together in our study or in our preparation for special Christian days. I would always prefer one longer selection to a number of short verses which, taken from their setting, would not have much meaning. I would see that everything that is memorized becomes a part of a real experience to the children—real because it has meaning now and can be used in a practical way at once and is connected with many other things they have been thinking and deciding. Sometimes this use is for their own worship services in class.

2. How would you find meaning for some of the single verses or short passages we teach to primary children?

For instance, with the verse "Be ye kind one to another, tender-hearted, forgiving each other," I would let the children see Paul working, traveling, teaching, preaching to help these first churches to understand what it means to be Christian. When he visits them he finds them quarreling, criticising, hating. He wants them to see how important it is to show real kindness as Jesus did. And to this short verse, I would add a song, a poem, or a prayer, which, taken together give the children a single meaning which can be used again and again in their lives together in the church school and so will come into their minds when they have similar needs for showing kindness in other places.

3. But with all this time taken for interpreting, you would never have time for teaching as many selections as we now do. If they don't learn them now, they never will. Besides, your course of study might never include naturally some of the passages we think are important for them to know. How would you ever get them in?

There is so much beautiful and helpful wisdom literature in the world that my pupil John will never be able to master it all. I shall have to choose carefully to select for him that which is going to explain life most fully, make the world most beautiful, help him to see God in everything, give him courage and wisdom to discover and practice always the Christian relationships with those whom he meets, to hold the highest standards for himself. If at each age—when he is six, eight, ten, and so on, he has those things which help him live and think and worship as fully as he can at that age, he will be ready at the next step for something beyond.

Our trouble has been that we take for granted that adults will stop learning. That is what happened too often to those who grew up under the Herbartian theory. We were given everything we could possibly learn and then graduated out of the learning process. Perhaps the reason we do not relish memorizing is because we learned so many things that had no meaning for us. At any rate, our present movement for adult schools is proving that adults can learn and enjoy learning the things that are now interesting and helpful to them. One mature woman who took a course in college after she had a family of children said, "Isn't it strange how we learned all those things when we were young? We hadn't an idea then what Browning was about or what psychology was trying to teach us. Now that we have lived longer, we can study them, really love them and find them helpful."

A Sunday school class of young married women during a study of Jesus' life set themselves the task of learning the Beatitudes because they wanted to be able to summarize in their own minds at any moment the kind of people who are citizens of the Kingdom of God for which Jesus worked so ardently. Probably every one had learned them as a child when they had meant very little. Now they were to be guides to choices in life.

We need not be concerned about the really important passages not being covered by our courses of study. If we are thinking of Christian life in its broadest sense, and if we are teaching through the pupil's experience, there is not a really important passage that would not become ap-

propriate again and again. All that we need to do is to ask "What selections in the Bible or elsewhere express most beautifully and concisely this truth in terms that a pupil of .... years shall be able to enter into?" If we know our Bible thoroughly, we shall find places for all the really important selections.

In fact, we have undoubtedly laid heavy emphasis in the past on many psalms and prophecies that are beyond the pupil's experience and omitted such significant passages as Matt. 5:38–48 and 22:34–40. This principle will also properly place the passages as to age level. Instead of expecting little six-year-olds to mouth the Lord's Prayer when many of the words can mean nothing, we shall give it to eight or nine-year-old children, who, after careful discussion and stories about Jesus, may begin to find the meaning. A question needs to be raised as to how old the child must be before he can understand analogy. It is now generally believed that to ask him to think of God's spiritual care for us in terms of the shepherd's physical care for his sheep (and the shepherd is a person about whom our modern children know little) is a task beyond the powers of those younger than ten.

4. How would you teach a selection after you have interpreted it? Would you hear each child recite separately and give him a grade or reward for it?

I would not begin memorizing until we had found some use to which it could be put. Often the class will want to use it in a worship service, for what we teach is, of course, for appreciation, not for facts. Then I would do three things.

Give the class time for study showing them how to go over the whole selection several times, or if it is too long to be learned as a whole, to break it into as few long sections as possible. Have the class say it together after a certain brief study period. We often give too long a period and they do not study intensively enough to fix it in mind.

Have several short periods for study and group recitation, gradually increasing the time between practices. Work on it every week until it is well learned, then use it in review or worship every few weeks for some time. Refresh the memory by having the pupils read the printed page each time until it is very thoroughly learned, so that they do not grow careless in the use of the words.

Help the class to take a pride in the accuracy and meaningfulness in their finished work. This natural or intrinsic reward is far better than any artificial reward.

5. Would you have the children memorize the names of the books of the Bible?

The only reason why they should is the reason for which they learn the alphabet, for purposes of finding references quickly. Many leaders now feel that if the children know the story of the Hebrews from patriarch through prophet and of how the Bible was made, they will get an idea of the approximate position of each book as, through discussion, they discover what each book is about and therefore where it fits into the whole. These leaders feel that this intelligent use of the Bible is far more likely to stay with the child than a memorization of mere names.

In a program for parents, a group of children gave original talks. Each one summarized the course he had studied for the year, explained a selection from the Bible that expressed the same idea, and then repeated it. When the program was over, many parents were heard to remark, "Well, I wish I had understood what I learned when I was a child. I might know a great deal more today. These children don't know how fortunate they are."

We have the opportunity of making every element of the child's educational experience highly valuable because it has meaning.

This article will form a part of a new book, by the author, to be published soon by Harper and Bros. under the title *How Shall I Teach Religion*, and is used here by special arrangement with the publishers.

A Teacher's Ode to Love

Adapted by Sophia L. Fahs from the writings of St. Paul in the thirteenth chapter of First Corinthians.

Though I teach with the skill of the greatest of teachers,
And have not love,
I am become a thing for mere display,
A discordant note in my School of Religion.

Though I am an artist in story, music and drama,
And though I have the keenest understanding of modern theories
Regarding democratic processes;

Though I have all faith so as to overcome the most stubborn obstacles to progress
And have not love,
It profiteth me nothing.

Though I give all my time and my resources to teaching,
And though I consume my strength in overwork,
Yet have not love,
It profiteth me nothing.

Love suffereth patiently and is kind;
Love knoweth neither envy nor jealousy of other teachers,
Love is herself teachable;
Is not boastful of success
Doth not behave unbecomingly when new methods are proposed,
Seeketh not to exploit the child for personal prestige;
Is not easily overwrought;
Doth not brood over slights,
Rejoiceth not in cant nor in formal righteousness;
But rejoiceth in that which is genuine and true.

Love patiently beareth discouragement.
She trusteth the best in children, hopeth for the best,
And confidently waiteth for the best of conquer.

Love never faileth.
Whether there be liberal or conservative theologies, they shall be changed;
Whether there be differing schools of psychology they shall be reconstructed;
Whether there be variant ideals of education, they shall be reconceived.
For we know but little and we teach but imperfectly.
When that which is better is discovered, that which is surpassed should be discontinued.

When I was but a child in my own religion
I spoke as a child,
I felt as a child and I thought in childish patterns.
Now that I am striving for a religion worthy of my years,
I should put away the prejudices of the childish.

Even yet I see as through a darkened mirror.
Some day I shall see clearly.
Now I know but in fragments
Then I shall know fully, even as fully as I am known.

Now abideth faith, hope and love, these three,
And the greatest of these is love.

"ENTHRONED"
BY
BESSIE POTTER VONNOH

COURTESY, J. W. YOUNG ART GALLERIES

Training Parents

An Opportunity for the Church School

*By John R. Scotford**

PRICKING the conscience of its parents is one of the important duties of every baby. The coming of the first child awakens a sense of deep humility in the hearts of most fathers and mothers. We cherish high hopes for our offspring, but all the while we are haunted by the question, "How shall we raise it?"

First comes the question of how to feed it and keep it growing. Rare are the parents who fail to do some honest praying the first night they are left alone with their child. But after the mother has learned the trick of tending the baby, and the father has discovered some ways in which he can help, there remains the puzzle, "How shall we train our child?" This is, indeed, a most baffling problem.

With all due respect to the sincerity and devotion of our parents, most of us feel that our up-bringing could have been improved in several particulars. Possibly we were so frightened as children that we still suffer from an inferiority complex. Rarely were our energies afforded sufficient outlets of the proper sort. The most common human ambition is to give our children a better training than we received ourselves. But how shall we do it?

One cannot get very far with the education of even the smallest babe without encountering a succession of moral questions. Before it gets to be a year old a youngster will have tested out the ethical theories of its parents, and will already be familiar with their week spots. Nobody discovers sooner than a baby whether his parents are creatures of whim and caprice, or if they are controlled by consistent moral principles. Parenthood probes the stuff of which we are made.

The perplexity of the young father and mother constitutes an opportunity for the church. Behind the request for infant baptism there often lies a groping for divine help in the task of Christian parenthood. The sense of need which comes to all parents, whether they have been reared in the tradition of infant baptism or not, turns their faces toward God and the church. Parenthood promotes the habit of sincere prayer.

Of recent years much new light has been shed on the problems of child training. Many truths which some of the mothers of yesterday gained by intuition have been demonstrated by science. Much help is available for the intelligent parent. Usually the church is in a far better position than the individual both to discover and to disseminate this new knowledge. In almost every congregation there is some one who has studied this matter more or less carefully, while there are also young parents who need help, but who are in no position to find it by themselves. One of the greatest assets of the Christian church is the multiplicity of its contacts with all sorts and conditions of people. In the church school it has an institution through which the understanding of the wise may be brought to bear upon the problems of the inexperienced.

It so happens that in the city of Cleveland this problem of training parents has been approached by a number of churches in a variety of ways. In the background of all these experiments there has been the work in adult education carried on by Cleveland College, the extension division of Western Reserve University. For a number of years the Department of Parental Education under the direction of Garry C. Myers has offered a number of courses in child training which were open to any adult who was interested, regardless of his or her academic training or lack thereof. What follows is an account of how several churches have mediated this instruction to a multitude of parents who would never have found their way to Cleveland College of their own volition.

*Cleveland, Ohio.

Perhaps the simplest form of parental education was that which sprang up in the Glenville Congregational church school in an industrial neighborhood. A number of mothers happened to start their children in the beginners' department at the same time. First they sat around and watched the little folks, and then they resolved themselves into a class of their own. Because there was no one else available, the wife of the pastor became their teacher. These young women had not come to Sunday school to study the Bible, but to bring their children, and the ordinary type of lesson material awakened only the mildest interest. The teacher of the class happened to be taking a course in child training at Cleveland College, and the conversation naturally shifted to that topic. A real interest was at once awakened, as their children were the major interest of these women. For the better part of a year the teacher passed on on Sunday the material which she had gotten through the week, adding to it such wisdom as she had gained from her own three children. The group grew and prospered. Then it was decided to go into the matter more deeply at a week-night session. A dozen women contributed two dollars and a half each, and the supervisor of kindergartens in a neighboring suburb was engaged to conduct six evening sessions, which usually lasted for an hour and a half or more. The direct result was that a number of mothers with good intentions but no great amount of training gained a new conception of their task. Indirectly, the class proved to be quite an evangelistic agency. The church met a real need in the lives of these women, and the result was that they joined the church and became active in its work.

The same problem was approached in exactly the opposite way by the Euclid Avenue Christian Church—a large, well-established church in a central location. Many young people had grown up in its Sunday school, married, and then disappeared upon the advent of the first baby. The problem was to hold these young people for the church. Fortunately Mrs. Garry C. Myers, the wife of the head of the Department of Parental Education in Cleveland College, is a member of this church, and was in a position to give her services as a bit of Christian work. First a series of week-night meetings was held. It soon developed that many people were interested in the training of children. The following year a class was organized to meet on Sunday morning in connection with the church school, to be taught by Mrs. Myers. This group was composed of men and women in almost equal numbers. At first it called itself "The Couples Clubs"— and then a widow or two with small children joined, and some school teachers asked to be admitted. The name was then changed to "The Triangle Club," the child being the third point in the diagram. One of the amusing features was that in a number of instances the father and mother took turns coming to the class while the other member of the partnership stayed home to tend the baby! A group of considerable size developed, composed for the most part of inactive church members—people who were using the stork as a legitimate excuse to take a vacation from church activity. After a year of parental education the class decided to take up other topics so as to make room for other young married people who did not have a baby to discuss.

The Lakewood Methodist church has handled the task of training parents in yet another way. Some years ago a series of prayer meetings at which "Family Problems" were discussed attracted an astonishing attendance. Another year this was followed by six meetings devoted to "Parental Education" which also seemed to strike fire. Instead of the church putting on a class of its own, it cooperated with Cleveland College in promoting a community group. Previously Cleveland College had offered a course in parental education at the Lakewood Public Library with only a scanty enrolment. But with the backing of the church and a number of interested individuals a second course was put on in a public school building with an enrolment of fifty, some thirty-five of whom came from this one church.

The possibilities of parental education as a point of contact with the community are revealed by the experience of Mrs. Frank T. Barry, the wife of the director of the Woodland Community Centre, a Presbyterian enterprise. Mrs. Barry has taken the work at Cleveland College, and she has also reared four children, and she claims they have taught her more than the classroom work. In one of the Cleveland public schools in which the attendance is overwhelmingly colored some of the mothers requested that a Parent-Teacher Association be organized. Almost immediately Mrs. Barry was asked to conduct a class in parental training. At the conclusion of the course she was smothered with flowers, gifts, and thanks—and the Parent-Teacher Association has continued to thrive until it is the most prosperous organization of its kind in any of the schools patronized extensively by Negroes. Since then Mrs. Barry has repeated her course with another group of colored mothers at Woodland Centre.

The problems of parents are quite acute in this present day. When the church touches upon them in a helpful way it meets with an almost immediate response. Parental training affords an excellent point of contact both with reality and with ambitious men and women. There are in the church many women and some men who are qualified to give such instruction. A genius is not required. The best combination is a parent who has supplemented personal experience with reading and study.

Daily Journal to Be Published for Toronto Convention

THE *International Journal* will serve the delegates to the International Convention in Toronto through an eight-page daily edition giving news of the Convention, announcements, extracts of addresses, statistics on registration, etc. This daily *Journal* will be distributed free to delegates at the close of the evening session each day. Anyone not attending the Convention who desires to secure these six numbers may get them by sending fifty cents to Paul H. Vieth, Managing Editor, Royal York Hotel, Toronto, Ontario, Canada, up to June 28, or to the Chicago office of the *Journal* thereafter. Orders will be filled as received while the supply lasts.

Vacation Schools on a Circuit is the title of a twenty-four page pamphlet by Miss Barnett Spratt, a member of the staff of the Sunday School Board of the Methodist Episcopal Church, South, Nashville, Tennessee. It is one of the most practical helps for rural pastors interested in vacation schools that we have seen. It describes in detail the experience of a pastor of three small churches in setting up and conducting vacation schools in the three communities. We commend it most heartily to those who are facing this problem.

The Function of the City Council of Religious Education

By F. H. Willkens*

ONE of the most encouraging factors among Protestant churches in local communities is the development of the city council of religious education. More and more the churches are discovering that they have many things in common. The old-fashioned spirit of competition and rivalry is giving way to fruitful cooperation. During the coming years the city council of religious education will play an important part in the directing and strengthening of the forces of Protestantism throughout the land.

The Purpose of the City Council

The ultimate aim of the church of any community is its building Christlike lives and Christian communities. The purpose of a cooperative organization working with the churches is that of helping them to carry out this aim more effectively. Local churches can do their best work only when they cooperate to the fullest extent in the common cause.

In view of the fact that the local church is one of the character building agencies of the community, the city council aims to assist the churches, together with other agencies for character building, in developing a city-wide program of religious education. The city council serves also as a link between the state council and the International Council on the one hand, and the local church on the other hand. In this respect it has a particularly strategic position. The International Council can only develop good and worthwhile standards if it keeps in close touch with the local church. The city council, therefore, must continually experiment in order to keep both the local church as well as the council of religious education close to each other so that our programs of tests and standardization may be well balanced and adequate.

In view of the fact that the local church in practically every case is linked up with a denomination, the city council must aim to be a clearing house between the various denominations and their local units in the community. The International Council of Religious Education is a merger of the evangelical denominations, and the city council as one of the units in the council system represents that merger in the local community. If the denominations do not look upon the city director of religious education as their representative, then all of our talk about merger and cooperative program is of no avail.

To sum up then, the purpose of the city council should be:

1. To assist the local church in developing an adequate program of religious education.
2. To help the local churches of the community to cooperate to the fullest extent.
3. To represent the church among all other agencies in the community interested directly or indirectly in the building of Christian character.
4. To act as a clearing house for the International Council and state council and the local church.
5. To act as a representative of the denominations represented in the community.

*Director of Religious Education, Federation of Churches of Rochester and Monroe County, Rochester, New York.

Building the Program

No two city councils will be alike because no two communities and their needs are alike. Each council must, therefore, formulate its own program of objectives. One or more of the following objectives deserve consideration:

Leadership Training

The efforts for training leadership for the church must be planned along the following lines:

The local church training classes. No city-wide, state-wide, or international program of leadership training can ever take the place of the training program in the local church. The city council must leave no stone unturned to encourage the development of some kind of leadership training classes in every church.

Community leadership training classes and schools. There are certain things which no one church can do alone and therefore it is necessary to develop a community program of leadership training.

Summer schools and camps. Again there are types of leadership training which even a city-wide system cannot give, and so it becomes necessary for the city council to cooperate to the fullest extent with the development of denominational, state, and International training schools and camps. There are certain experiences to be gained in summer schools which neither the local church nor the city training school can give. The director of religious education of the city council must be ever on the alert to find prospects for the efficient state, denominational, and International training schools each year.

In order to meet, adequately, the increasing needs of the local church it is necessary that the training program be continually enlarged. In the past it has often been carried on in too narrow a way. There are many pastors and laymen even now who think of the International program of leadership training as a system which merely trains Sunday school teachers. They are not conscious of the fact that Scout leaders, choir directors, church officers, et cetera, need just as much training as Sunday school teachers. We need a more comprehensive program of leadership training.

Leadership training must never become too mechanical, while knowledge and skill are essential factors, we must not forget that the leader's personality is the strongest factor in the educational process. A way must be found during the coming years, either by introducing new courses, or by re-vamping the present system, to put a greater emphasis upon the development of the personality of the teacher; his interest, his devotion, his love for the job, et cetera. City directors can do a good deal of experimenting along this line in order to assist the International Council in finding its way.

It is encouraging to note that many directors of leader-

ship training are becoming conscious of the fact that we need more supervision and practice teaching. We need to follow up people who have taken courses in our schools. While this is a stupendous task it is hoped that city councils throughout the country will find ways and means to bring about a closer relationship between training for the job and working on the job.

Another factor which needs emphasis is the development of workers' libraries and workers' conferences. Education as we understand it today never ends. The fact that folks have received a leadership training diploma should mean that they have just begun their training. Advanced courses, workers' conferences, reading courses, and so forth, should be stressed by the council in order that leaders may have a growing interest in continual improvement.

The Development of the Church School

The council must give direction to all the agencies which ordinarily come under the term "the church school" such as the Sunday church school, the weekday church school, the vacation church school, the junior church, various types of young people's activities, which are educational, and the many forms of adult education, such as adult Bible classes, parent training classes, courses in mental hygiene, temperance, missionary, and peace education. The chief contribution it can make is to provide adequate opportunities for conference and institutes to be continually on the lookout for the better things and to make available adequate tests and measurements. One of the best methods of lifting churches to the level of present-day ideals in religious education is the use of the standards which have been developed by the International Council. They are thorough, sane, and practical, and every city director should leave no stone unturned to get all the churches of his field acquainted with them.

Provision for Adequate Curriculum Materials

The aim of the religious educator today is not so much to put across a program but to develop a definite technique, to train leaders, and to make available suitable working materials. A city council can render valuable service by making a careful study of the best methods in religious education and by making them available to its constituency.

The city council can make a constructive contribution to the curricula of the churches which it serves by being continually on the lookout for the latest and best materials, and by having an adequate exhibit available at all times.

A third contribution which a city council can make in curriculum construction is the creation of experiment stations. All those who are charged with the task of developing curricula depend upon the local church for experimentation. The city council can render a great assistance both to the local church and to curriculum builders by assisting churches to be creative along certain lines, for example: one church may develop the correlated program for a department; another may test out the extended session; still another may develop a program for young married people; still another may experiment in giving peace or missionary education.

Development of the Fine Arts in Religious Education

Many leaders hail with delight the growing tendency toward a more dignified program of worship in practically all the Protestant churches. This field has been neglected very largely by city councils, and it ought to receive special emphasis during the coming years. We need better programs of worship; a thorough study of the whole field of music; of the possibilities of drama, the use of pictures; more definite training of organists, choir directors, and song leaders; as well as leaders of drama and pageantry in order to develop a better program of worship in the present-day church.

Setting Up the Organization

No city council can function properly unless it is carefully organized. Niagara Falls has been running down into Lake Ontario for centuries but only during the last few decades have steps been taken to harness the tremendous power which now serves multitudes of people. Much good material and talent lie dormant because of the lack of careful organization. Just how can a city council function adequately? Ten years ago the writer of this article would have considered this a relatively simple question. Today he finds it rather difficult to give a clear-cut answer. The growing tendency toward unification in the local church and the emphasis upon building Christian character rather than promotion of programs have resulted in a careful analysis of all overhead organizations and their relation to each other. The unification of the local church calls for a closer correlation of the organizations higher up. Various types of city councils of religious education are now in existence:

1. There are those which are responsible for the total program of inter-church cooperation. In communities where no other overhead organizations endeavor to serve the Protestant churches, the city council should minister to all the needs of the churches.

2. Where a council of religious education and a federation of churches exist, the three following procedures may be found:

a. A clear-cut division of responsibilities. The council of churches cares for one part of the program and the council of religious education for the other.

b. An interlocking relationship. In a number of cities the two councils cooperate to a very large degree in such matters as financial campaigns, offices, conferences, etc.

c. Complete mergers. There are now a number of cities where a complete merger has been effected. It is believed by the leaders in such cases that a unified approach to the local church will be more constructive, economical and efficient.

Whichever may be the set up in a given city the following important factors should be carefully considered:

1. Cooperation and team work should take the place of old time rivalry and competition.

2. In view of the increasing burdens placed upon the shoulders of the local church, overhead organizations should cut down to minimum for the sake of the wisest use of resources and energy.

3. The needs of people and churches should be put above the building up of organizations and institutions.

4. Care should be taken that all the needs of the local church are adequately met.

5. When mergers take place, careful consideration must be given to the conservation of all interests. The program of religious education must never be considered as an adjunct to the rest of the program but rather as an underlying principle which pervades the whole program. The

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COURTESY, THE WOMAN'S PRESS

Using the Story with Adolescents

By MARY M. RUSSELL*

THE long train was making its way across the prairies of Kansas when a boy about nineteen years of age approached my section, passed by, returned, hesitated, then with a shy smile inquired, "May I talk with you a little while?" Perhaps my face showed surprise for he added, "You do not know me but I know you. I heard you tell a story a few months ago. It made me think a lot."

Then followed the experience of a boy who had tried to work his way through an adolescent problem, his questionings, his confusion, his indecisions, his unwillingness to ask for help, and then finally the account of how the story showed him a lighted pathway.

On another occasion it was a group of college girls on a winter's camping trip who sought me out after the evening festivities, asking, "Won't you come into our tent after the lights are out and tell us stories?" A little later as I entered their tent, a college junior said, "Please tell the one you told last summer, that night we watched the stars all night." It was the story of a girl's struggle to keep her ideals and how she succeeded. Perhaps she needed that message just then for she was a very popular girl away from home, at college, in another city.

Many think of the story as belonging to the little child. It does, in a very peculiar way. But he has no exclusive claim on it. Its use as a teaching factor is not confined to any group or age. It is quite effective and acceptable to adolescents if wisely used. Every worker with teen-age boys and girls finds himself, at times, faced with situations in which he feels almost helpless. He is only too glad to explain, to assist, to point the way, but he is not given the privilege. Youth has erected a wall of reticence which bars the way and which no understanding person will attempt to tear down.

Rarely can the adolescent bring himself to confide in an older person. He fears ridicule, laughter, and misunderstanding. He does not realize that his problems are probably common ones which have been the lot of all men and women. To him they are new and personal. To tell him otherwise does not convince or help him. He thinks he must work out his problem by himself. But shall he be left to solve it without guidance simply because he does not know where to seek information?

The story is an answer. Wise adults do not volunteer too much advice or try to force a confidence. But by means of a story they can very often guide and suggest. The adolescent, whether he be thirteen or nineteen, enjoys a story. He recognizes its message but he does not feel that the leader is intruding or preaching. The story remains in his memory and may, perchance, help when parent or teacher is unable.

Boys in early and middle adolescence prefer realistic stories. They like stories of action, excitement, and adventure, of courage, self-sacrifice, and chivalry. Here is an opportunity to make them acquainted with the heroic men and women of the past. Heroes of peace as well as of war. The Old Testament, missionary records, history, and biography furnish abundant material. Epics, myths, and legends may also be used on occasion. The great ideals which they embody will be recognized and may be taken over into the lives of the listeners.

Imaginative stories still appeal to girls. Fairy tales hold a fascination for the girls in middle and later adolescence. It may be due to their likeness to the day dreams and castle-building which form so great a part of a girl's waking hours. The thoughtful story-teller can lead her hearers away from the unhealthful, dangerous day dreaming to that which is constructive and valuable. She can point the way to a rational control of the imagination. A child's story that I have used with older girls with satisfactory results is the "Closing Door" by Maud Lindsay. It was written for little children but can easily be adapted to the

*Los Angeles, California.

need of the girl just entering adolescence. It has real value in creating an understanding between mother and daughter. It is appropriate for the now popular banquets or for Mother's Day programs.

For the girls who are becoming interested in men, love, and marriage there is a wonderful message in "The Three Weavers" by Annie Fellows Johnston. To the girl struggling with ideals—to hold or to discard, to raise or to lower—Rowe Wright's Indian maiden, Willow Wand, helps by a like experience. To the young person thinking of a vocation Tolstoy's "Where God Is There Love Is" brings a new meaning to life and the opportunities for service.

The stories should be *told* to the young people, not read to them or by them. Otherwise much of the beauty and value of the story may be lost and the subtle understanding and sympathy which might develop between the adult and the adolescent will be missed. Opportunities for telling are not as few as one might think. In the home there are occasional Sunday afternoons together, the birthdays, the holidays, and the unexpected occasions which present themselves. The church school teacher has the class period, the worship service, and the social evening. The Scout leaders and the Camp Fire guardians have the day's outing, the over-night hikes, and the summer camps.

The hours spent in the open provide wonderful opportunities for a real acquaintance with adolescent boys or girls. They, as well as their leaders, are more natural, genuine, and thoughtful away from the demands and artificial surroundings of the modern town or city.

I recall one occasion on which I had given a group of camp counselors, college girls and young teachers, a free evening with the privilege of leaving camp. The beach with its attractions was not far distant and I took it for granted that they would go there. Imagine my surprise when they came to me asking if I would spend the evening with them and tell them stories, "Stories just for us" was the way they worded their request. So quite by ourselves, away from sight of camp, we spent the hour about a miniature camp fire, with only the stars for companions, while I told them stories of love and romance—love that is beautiful, enduring and worth-while—stories of human interest, and stories dealing with their life problems. Through the story messages I was able to reach them more intimately than I might ever have done in ordinary conversations.

The story is a powerful factor in implanting ideals. With its help the worker in religious education can assist boys and girls to enter and successfully pass through that critical period called adolescence. No one need be without its help. Few story-tellers are born, most of them are made through study and practice. Any teacher or leader can learn to tell stories. They who are wise will avail themselves of the privilege and will supply themselves with a group of stories for various occasions that they may be ready when the opportunity arises.

"*Personal Guidance of Youth in Religious Education.*" Mimeographed bulletin, 15 cents per copy. A leader's guide giving an introduction to the purpose and method of personal guidance or counseling of youth. Valuable for use in summer camps, church schools, clubs, and other youth organizations. Send cash with order to the International Council of Religious Education, 22nd Floor, 203 North Wabash Avenue, Chicago, Illinois.

What They Say About It!

"The International System of Church School Records" has been in experimental use since September, 1929. During that time we have received an increasing number of requests from church schools who wish to try out the new records and many users of the system have commented favorably on its values. Schools interested in the use of these records should write to the International Council of Religious Education, 203 North Wabash Avenue, Chicago, for a statement on the plan of experimentation and for a sample set of the system which will be sent on approval. The Council has just recently announced a substantial reduction in the cost of these records. We list below some of the statements made by those now using the system.

"Our department officers were quite delighted with the records and regard them as being well suited to our school."

"We have no outstanding difficulties in the use of the present system. It is so far an improvement over the bulky system that was formerly used that we continually hear words of approval from our workers in regard to it."

"The writer has been active as a Sunday school secretary for over twenty years and this is the most complete system of records that we have ever seen. In fact it is so elaborate that it takes a great deal of time to master it, yet it is very simple when understood."

"All in all we are well pleased with the system. I am sure our school has taken a step forward in instituting this system."

"This is the first time in my nine years in the pastorate that I could offer a church school report knowing that it is better than 90 per cent accurate.

"Our average attendance has been better. I cannot make comparisons with figures of last quarter for the records then were more or less jumbled. Through this system we have a clearer idea of the actual work of the school. Before this our records were 'padded' with visitors and pupils coming in after the session was half over."

The Function of the City Council of Religious Education

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members of the board of directors should be selected for their deep interest in a constructive and thorough-going educational program. The following plan of organization may be suggestive:

Board or Committee on Religious Education

CHAIRMAN OF RELIGIOUS EDUCATION COMMITTEE—DIRECTOR OF RELIGIOUS EDUCATION

Committees

Committee on Administration	Leadership Training Committee	Fine Arts Committee	Committee on Church School	Committee on Relationship
(Responsible for) Finance Publicity Records Surveys Personnel	Local church training classes Community classes State classes Denominational Inter-denominational training schools Workers' Conferences Workers' Library	Drama Pageantry Use of pictures Music Worship	Children's Division Young People's Division Adult Division Sunday Church School Vacation Church School Week Day School Curriculum Standards	Local church Community State council Denominational International council The home

A city council must never degenerate into a promotional agency, primarily interested in keeping things coming and going. Beware of merely going through certain motions in order to perpetuate existing institutions. No council justifies its existence unless it is prophetic. While it must keep the proper balance between the smallest and most conservative church on the one hand, and the most progressive and wide awake church on the other hand; it must ever be challenging churches and folks to the better things ahead. In the words of Christ to Peter, its challenge to the local church must be "Thou art . . . but thou shalt be."

Nothing has been said about finances in this article, so far, although they are often the chief concern of boards of directors and city secretaries. It is the opinion of the writer that people in general are willing to pay for the things that to them seem truly worthwhile. The money will be forthcoming if we deliver the goods.

Why Pupils Miss Sunday School

By O. M. Walton*

IN HIS efforts to evaluate his program and to improve his standards the church school administrator must come to grips with many difficult problems. The increasing interest of the church at large in its educational work has focused attention upon the weaknesses of the scheme of formal education in the local church. New problems of curriculum, administration, and method have arisen and old ones have appeared in a new light. The conscientious administrator finds it necessary constantly to seek their solution through inquiry and investigation.

One of the most serious weaknesses of the Sunday church school is its failure to grip large numbers of its pupils of all ages with sufficient interest or consciousness of its value to secure regular and faithful attendance at its sessions. Many drop out entirely in the course of a year and are lost to further instruction through the church school. Many others are only casual or occasional in attendance. The resultant loss to the church and to the Christian program is incalculable. The experience of schools of all sizes and varieties bears out the discovery of Dr. Walter S. Athearn in the Indiana Survey that "the average Sunday school pupil attends a little more than half the Sundays his name is on the roll." While many losses and absences are undoubtedly due to legitimate causes and faulty records contribute in some measure to the low average in attendance there are underlying causes of importance that need to be discovered and remedied.

A study of the causes of irregular attendance which may have wider interest and application than in the local situation has recently been undertaken in Cleveland, Ohio, at the Lakewood Methodist Episcopal Church. An accurate record of the attendance of all pupils on the church school roll was kept for a period of six months including pupils of all ages from kindergarten to older young people. As absences occurred pupils and parents were asked to give the specific cause of each Sunday's absence. In the beginner, primary, and junior departments the parents were asked to give the cause of absence in each case. In the junior high, senior high, and young people's departments the pupils themselves were asked to do so. The period covered was from October to April. The total enrolment for the six departments during the period was 1,353 and the average attendance 734, an average of 54.25 per cent.

A second approach to the problem was designed to secure a valuable statement of opinion from a group of recognized authorities in the field of religious education covering the major causes of poor attendance at the church school. Each of twenty-seven such authorities submitted five or more causes he considered important.

Each teacher in the departments involved was asked, through a questionnaire, to indicate the methods of follow-up used with his own pupils with his own experience and suggestions for the reduction of absence. Fifty of ninety-two teachers contributed their experiences and ideas.

In order to determine to what extent the local school is typical other representative schools in Cleveland and throughout the country were asked to indicate their methods, policies, and experience in the follow-up of absentees and the reduction of absence.

Finally comparisons were made with public school records of attendance covering the same ages and grades for the same period and the causes of absence acceptable to public school authorities were listed.

REPLIES were received from parents and pupils covering the absences of 934 individuals or approximately 69 per cent of the pupils enrolled. The causes cited fell naturally into two major groupings: (1) Causes lying primarily within the church school organization and program, responsibility for which must be assumed by the school; (2) Causes centering primarily in the pupil himself, his home, and social environment, responsibility for which cannot fairly be laid at the door of the church school. These in turn were organized by categories as they applied to the school as a whole and by departments as they lent themselves to comparisons within and between the several age groups, based upon such relationships as membership in the church, sex, age, or school grade, and percentage of attendance. Categories growing out of this organization were (a) administration, (b) personnel, (c) equipment, (d) department program, (e) class program, and (f) personal causes or reasons.

The predominance of causes listed as "personal" was the the outstanding feature of these data. They reached a peak of 92.8 per cent in the beginners' department where causes were cited by parents and a low point of 50.18 per cent in the senior high department where the pupils made their own replies. Conversely criticism of the school organization and program reached its peak in the senior high department. The specific "personal" causes of illness of the pupil, leaving the city over Sunday, getting up too late to come, and illness in the home, each exceeded both in the number of cases citing them and in the number of absences accounted for the total number of any entire category chargeable to the church school organization and program. The greatest failure charged to the school lay in its inability to provide an adequate supply of regular and substitute teachers to insure every class group a teacher for every Sunday session. There was very little criticism of the quality of the teaching staff. Lack of adequate departmental facilities for class work and for social and recreational activities led to failing interest and irregular attendance, particularly in the junior high and senior high departments. The class activities seemed to leave more to be desired than any other feature of the general school program.

The authorities consulted likewise charged "personal" causes with being responsible specifically for more absences than any particular phase of the church school organization and program. The percentage was 37.95 of the total number of causes cited. Chief among these was the general disinterestedness and indifference of parents, a cause listed by twenty-one of the respondents. Others listed in order of frequency were excursions and trips away from home, competing interests and activities with greater or more immediate appeal, illness, and a gradual loss of interest as

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the age of personal decision is reached. Factors within the control of the school were a lack of training, preparation, and personal qualifications for teaching on the part of its leadership and teaching staff; lesson materials uninteresting because unsuited to the pupil's age, interests, and experience; indefinite, meager, and unattractive school, department, and class programs, not an essential part of the total program of the church; and a lack of definitely recognized standards of attendance, promptness, enterprise, and achievement with an organized, functioning system of pupil accounting. The existence of general social conditions in modern life whereby religion and religious training must justify themselves along with the other interests and activities of life was recognized by several as having a large part in the problem.

THE replies of the teachers indicated that the work of follow-up of absentee pupils is generally considered a part of the responsibility of the teacher. In the case of practically every teacher telephone calls, personal calls, or the mail is used to some extent in the work of follow-up. Many teachers, particularly in the younger departments, expressed a belief that parental interest expressed by personal attendance at the church school session is essential to regular attendance on the part of pupils. Others in the older departments find it difficult to hold the interest of their pupils because of inadequate facilities and equipment. There was no evidence of a definitely understood policy in the school or of supervision and guidance in the matter of follow-up of absentee pupils. Neither was there definite cooperation or exchange of information between employed members of the staff calling in the homes of pupils and teachers making such calls.

The church schools submitting information represented ten denominations and twenty widely scattered communities. With but few very limited exceptions these schools depended solely upon their teachers for follow-up work. The work was neither supervised nor administered in any systematic manner and there was no clearly defined plan of cooperation between staff visitor and teacher. There was general agreement as to the necessity of this work and as to the responsibility of the teacher for it.

Investigation of attendance in the public schools of the community for the period disclosed the fact that the general average for all grades from kindergarten through high school was 94.81 per cent as compared with 55.17 per cent for the church school. Excuses for absence are based upon the legal standard of Ohio which limits satisfactory causes to illness of the pupil or in the family, quarantine, death in the immediate family, home work when very necessary, and absence for religious holidays. The distribution of the causes for absence from the public schools was not available. Judged by the legal standard for acceptable absences, however, 75.46 per cent of the causes given for absence from the church school would not have been satisfactory.

Consideration of the data received from the several sources led to a number of conclusions as to causes of irregular attendance and to some suggestions for the improvement of conditions. The more important are listed here.

1. Parental indifference and disinterestedness is the greatest factor in irregular attendance at the church school. This fact is emphasized by authorities and teachers and is supported by the evidence from all sources. If the school is to improve conditions at this point it must accept the cultivation and education of parents as a part of its responsibility. It must expect and require a reasonable degree of parental cooperation comparable to that given the public schools and other educational agencies and activities. It must improve the quality of its instruction to make it worthy of the respect of pupil and parent and so that loss will be felt when absence occurs.

2. Much of the lesson material is unsuitable and uninteresting to pupils and contributes to a waning interest and inattendance. It does not tie up closely to the life experiences of the pupil and the inability of the teacher to use it as a means to a constructive class experience makes this the weakest point in the school program. Curriculum material, both biblical and extra-biblical, must find concrete application to the pupil's everyday experience to accomplish its purpose and to hold his interest.

3. The fact that the church school has no definitely recognized and accepted standards of attendance and achievement results in irregular attendance. Poor attendance is expected and accepted. Little if any distinction is made between those who come faithfully and do good work and those who fail in attendance and effort. Appropriate recognition of scholarship and achievement and progressive improvement of standards should result in more regular attendance.

4. Too little active interest is taken in individual pupils of all ages. Personal contacts are left almost wholly to the teacher without supervision or assistance. As a result many pupils become lax in attendance and eventually eliminate themselves without proper inquiry and investigation on the part of the school. There should be a well-formulated and well-executed plan of pupil accounting such that no pupil is lost due to negligence or failure of the school that can be remedied. The fact that inquiry was being made into the causes of absence resulted in an average increase of 93 pupils in the six departments of the Lakewood church school over the corresponding months of the previous year.

5. The lack of a fully trained and qualified teaching leadership is an important factor in the quality of the work done by the church school. There is difficulty in providing a full supply of teachers regardless of qualifications. This problem should receive constant attention in order to anticipate and properly provide for the needs.

6. The instruction in the church school is not geared into the total program of the church so as to give to pupils the consciousness of a share in its task. Worship, class work, and expressional activities should be so planned as to avoid duplication and to provide the proper range for all ages.

7. A greater share of responsibility should be given pupils in the planning and carrying out of their own programs. This is particularly true of the adolescent age groups where the most marked dropping off in attendance takes place and where there is greatest criticism of the school organization and program.

8. Since many of the causes of irregular attendance have their bases in general social conditions over which the church school exercises no direct control there must be constant cultivation of public opinion as to the importance and necessity of religious education. This means a program worthy of respect and a patient striving toward anticipated results and goals.

Word Pictures

Snapshots of

Summer Schools and Camps

A CAMP beside a lake, or in a mountain glen; a warm, bright day in summer, cooled by a gentle breeze. Hearty greetings between old friends—warm welcomes for the new. Life—abundant, exuberant, thrilling. An atmosphere of unbounded joy, eager anticipation, unlimited opportunity.

The first day in an International school or camp.

† † † †

Ten, or fifteen, or twenty people sitting around a table in an open-windowed room, or on the unmown grass beneath a shading elm or pine or spruce. Eyes and ears alert with interest, focused on a member of the group who is reporting an investigation which he has carried out. Frequent questions from among the group. Sharp differences of mind, but one desire—to find the truth. A sharing of plans for further study and investigation. One person, more experienced in the field of study than the rest, who interjects at proper points such questions, comments, and helpful information as will make for guided progress.

A class group in an International school or camp.

† † † †

A hundred, two hundred, campers around a blazing fire, the warmth from which dispels the coolness of the evening breezes from the surface of a nearby lake or from the sun-resisting glaciers of yonder towering peaks. A jewel-studded sky above. A bashful moon, peering shyly from behind the shadow of the earth. O'er head, the graceful-arching trees—matured by many stormy winters and strengthened by as many friendlier summers—bowing to whisper secrets incomprehensible to man, and nodding fond approval on the gathering 'round the fire below. Many voices united in some song of yore or in a song which speaks of days to come, and work which calls, and challenges which offer irresistible appeal. A word from one among the group to whom all ears are listening for a word of friendly counsel and advice. A sharing of ideals and plans for future days. A "fellowship of kindred minds," akin "to that above." A "friendship circle" with unspoken prayers, each for another, and for himself. The singing of "taps." Sincere "good-nights." A final bell. The lights turned out. The beginning of a night of peaceful rest.

The evening of a council fire in an International school or camp.

Geneva Glen, Colorado
Girls' Camp—July 8–21
Adult School—August 4–16
Boys' Camp—August 19–Sept. 1

Lake Geneva, Wisconsin
Adult School—July 21–August 2
Girls' Camp—August 5–18
Boys' Camp—August 19–Sept. 1

Winnipesaukee, New Hampshire
Girls' Camp—July 22–August 4
Adult School—August 4–16
Boys' Camp—August 19–Sept. 1

A summer evening with a glorious sunset painting the western sky. A sense of God pervading all. Scores of peaceful lives whose voices join in song, or share in reverent prayers, or in unison repeat the words of some aspiring poet's soul. A time for silence, that the all-embracing spirit of the one true God may speak his message, arousing penitence, or hope, or new ideals, or releasing undiscovered powers. A few appropriate thoughts suggested by a leader, long-experienced in the Christlike life. A closing hymn while "day is dying in the west," and "heaven is touching earth with rest."

A vesper service in an International school or camp.

† † † †

A clear, smooth lake enclosed by heavy-foliaged hills. Along the shore, a swimming pier and diving tower with busy spring boards. Splashing water, shouts of laughter, games for everyone. Skillful, helpful life guards, alert for any call.

The swimming hour at Winnipesaukee or Lake Geneva.

† † † †

The clear call of a bell. Quieting music. Camper students reverently entering the chapel. A call to worship, and a prayer. A hymn expressing present-day experiences and aspirations. A message—informing, challenging, inspiring. Silent, thoughtful, meditation.

A chapel service in an International school or camp.

† † † †

A group of keen-minded young leaders—"Wanji"—gathered in daily meeting to consider the busy program of a camp. A member of the group—the "Akita-Tanka"—serving as the leader of the rest. Two or three who sit as members of the group—though more mature and with a wider view of life—and whose suggestions have much weight but not too much. Free but orderly discussion of plans and problems to be solved. An evident attitude of interest and responsibility. A willingness to do what should be done. An acceptance of opportunities.

A meeting of the camp council in an International camp.

Training Vacation Church School Teachers in New York

By W. D. Blair*

SOME one has said that we cannot hope to have child-centered schools until we have child-centered training schools for teachers. For two or three years a group of leaders in New York City has been experimenting with some of the newer methods of leadership training, particularly in the preparation of teachers for service in vacation church schools.

Whatever results are now being achieved are due largely to the willingness of these leaders to give considerable time and study to the enterprise. The beginning of the present plan occurred previous to the opening of the 1928 spring training school for vacation school workers. Those responsible for the leadership of the school gave careful consideration to the question of how the teacher training program might be vitalized. The leaders squarely faced such problems as the following: the implications of the life-situation approach; the principle of education as an active process; discovering the religious implications in an activity program; and the significance of the teacher as counselor and guide rather than as a taskmaster. Leaders of the training school included such people as Dr. Adelaide T. Case and Mrs. Edna Bonser.

The first approach to the whole problem was made through handwork, perhaps due to the fact that this element in the curriculum holds such great interest for children and because it naturally lends itself to a study of education as an active process. The principles which were agreed upon have been gradually applied in every phase of the training school program. The plan for the 1930 training school for vacation workers indicates to some extent the progress which has been made thus far.

The Plan of the School

The 1930 school opened on April 5 and continued for ten successive Saturday forenoons, closing on June 7. The period of the school on each Saturday morning was for three and one-half hours, exclusive of a period of worship.

The workers with beginners were divided into two divisions, the inexperienced and the experienced, each having two class sessions of an hour and a half each. Both groups gave their attention to a study of the little child and of materials and methods.

The workers with primary children were divided into three groups, the first including those who were inexperienced, the second those who were experienced, and the third those who were still more experienced and who were called the "centers-of-interest" group. A similar plan was followed in the case of workers with juniors. In each case the inexperienced workers gave their attention to a study of psychology and material and methods. The experienced group studied various prob lems within these fields, but the approach was rather differ ent. The attempt with these leaders was to help them i building a complete and unified program for a junior de partment group in a vacation church school.

The leadership training school for vacation school workers which Mr. Blair describes in this article was accredited as standard by the International Council. Although the program did not follow the usual plan of a community training school, it was felt by the Department of Leadership Training that on the basis of the information submitted, and particularly on the basis of the plan for each course, the work should be fully accredited. In fact, there are many reasons for believing that in a situation in which it is possible to combine courses in psychology and in materials and methods, there is a distinct advantage over the usual situation in which these courses are separated. Moreover, it is pleasing to note a trend toward the experience-centered type of leadership training and away from exclusive emphasis upon the content of a textbook

The Centers-of-Interest Group

The students in the "centers-of-interest" groups wer given help in building their whole programs around severa large and meaningful units of experience or centers o interest. As an illustration of this plan, the leaders o primary children worked out programs around three suc centers as follows: a home life unit; a nature or anima unit; and a Philippine Island unit. During the full tim of each session of the training school the leader worke with the students in discovering how to work out obje tives, how to initiate the enterprises which had been choser how and from what stories to gather necessary materials and how to use various elements, such as music, handwork discussion, etc., in the development of the unit. In the cas of the home life unit some of the students developed plan for building a small home, others developed plans fo building a larger home in which children could actuall play and dramatize home life, and others worked on th idea of using the entire classroom with the different co ners of the room representing various rooms of a home, i which case there was also the opportunity for the drama tization of home life. On occasion the students in thes groups made visits to progressive schools, and at othe times reports were received from leaders who were carr ing out similar projects in their own work.

Those who were to serve as vacation school principa undertook a study of supervision in religious educatio and of the organization and administration of vacatio church schools.

In order to make it possible for the training school t contribute more adequately to the experiences and nee of the students, and also to make it possible for these st dents more satisfactorily to find their places in the summe program, a plan of interviewing was carried out precedir the opening of the school. rally meeting was held about week previous to the openi date. This meeting served t purpose of stimulating intere in the school and provided a opportunity for interviews wi the students who were planni to enrol.

Unifying the Program

There has been a growi conviction that if the progra of the vacation church scho is to be effective with referen

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o the total life of the child, the various experiences during ie period of the school should be more adequately uni-ed. In many schools various phases of the program dur-ig any single morning are set apart from each other, and re a succession of unrelated activities. It was the feeling f those who were responsible for the training school for acation school workers in New York City that if a change ere to be brought about in the vacation schools them-elves, there should first of all be a change in the training chool. It is too often true that in the training schools the arious courses seem to be very much unrelated. Psy-hology and materials and methods are taught by two ifferent instructors, each having little regard for that hich the other is doing. Or, even though the same in-ructor teaches the two courses, there is an unfortunate istinction between the study of the child and the study of ow to teach the child.

In view of these facts it was decided to have one director-eacher for each group of students in the training school. hat is, there was one director for the inexperienced group f primary department leaders, one for the group of ex-erienced primary department leaders, and one for the pri-iary department leaders in the "centers-of-interest" group. n each case the director was responsible, in consultation ith specialists in music, handwork, group discussion, etc., or planning the entire program. Moreover, he was respon-ible for being present in each case throughout the entire ession, including those periods during which the special-st took charge of the group. In this way, every phase of ie program for any group in the training school was lanned with due recognition of the remainder of the pro-ram, and in harmony with it.

Observation

An increasing emphasis in leadership training is being laced upon observation under the guidance of efficient eaders. In the New York City school a definite attempt as been made to provide more time for first-hand child tudy, observation, and practice teaching, even at the ex-ense of reducing the time available for the more formal hases of the training course. For the past two years a pecial observation school has been conducted in connec-ion with the training school. Teachers who have charge f the observation school have, in most cases, had previous ontacts with their children, either in Sunday or weekday hurch schools. Moreover, they have followed the prac-ice of beginning the observation school two or three weeks receding the opening date of the training school in the ctual situations in which the children will later be ob-erved by the training school students.

Another important factor is that the leaders in the ob-ervation school discuss their plans with the leaders of the raining school well in advance. Moreover, the leaders of ie observation school appear before the training school lasses, issue information sheets, and answer any questions egarding their program before the training school stu-ents visit the observation school.

Each director in the training school devotes considerable ime to preparing his group to observe. There is pre-iminary instruction in understanding the behavior, the eeds of children, the processes of growth, and the best eaching procedures.

In some cases the training school students visit not only he observation school, but also other schools which meet luring the week. Each student makes a brief diary record

A CONFERENCE GROUP

of a child in one of the groups and indicates how, in his judgment, the teacher helped or failed to help the child in various situations, how the child responded, and what growth or lack of growth was observed.

A beginning has been made in practice teaching. Some of the directors supervise their students throughout the summer program in their actual work in vacation schools. This offers a splendid opportunity to help the students put into practice the principles considered in the training school. Two of the directors are experimenting with a plan by which they can carry on some supervision although they cannot actually be present in person to observe the work of the student-teacher. The students are asked to prepare narrative reports of how they proceeded with their pupils on the first day of the vacation school. These reports are prepared within twenty-four hours after the experience and are then submitted to the director who, on the basis of the reports, holds interviews with the students.

The Cost in Time

Such a plan as is being followed in this training school in New York City cannot possibly be successful unless all of its leaders are willing to give many hours of time in preparation. In the case of the 1930 school the leaders were very definitely at work upon their plans six months in advance of the opening date. When a training program is to be made experience-centered and unified, and when many different leaders are involved, success can come only as the result of many hours spent in hard work.

New Curriculum Bulletin

AT THE request of the Educational Commission, the International Council has issued a new bulletin on curriculum, entitled *The Development of a Curriculum of Religious Education.* This bulletin contains a discussion of the development of the curriculum movement in the International Council, and the following basic documents: "Principles Underlying the Curriculum," "Objectives for Religious Education," "The Areas of Human Experience," "The Curriculum Guide Idea," "Christian Character Traits." The section on principles has been interpreted and elaborated by the members of the staff, and contains the basic considerations in the curriculum movement in a nutshell. This bulletin will serve to keep the reader up to date on the significant curriculum developments in the International Council. Seventy-two pages, price fifty cents. Order from the International Council of Religious Education, 22nd Floor, 203 North Wabash Avenue, Chicago, Illinois.

Building Together in a Rural Community

By D. Andrew Howey*

TO THE many towns that are not over-churched, and the many churches that are in growing suburbs, this article will have little significance. But to those many communities where three to five churches are trying inadequately to interpret the spirit and service of the Master, the following brief account of what has been done in an inland village of three hundred people in Iowa, may suggest some possibilities for reorganizing their church program.

THE NEW COMMUNITY CHURCH

In the passing of seventy-five years, five Protestant churches, carrying along a struggling, competitive existence, were "thinned" down to three. Three years ago, they, becoming desperate, two of them being without pastors, decided to try to unite the religious forces of the community. After four months of union Sunday school following much discussion, prayer, and work, an independent community church was formed.

The union services were held in the former Methodist Episcopal church. The building was soon found to be inadequate for the enlarged school. Where formerly there were five to eight classes with from three to ten in a class, now there were twelve classes with an average of twenty in a class. All were meeting in a one-room church, suited for worship, but scarcely for educational purposes. The only thing to do was to provide a larger building. The old building was remodeled and enlarged at a cost of $10,000.00. While the new plant is not as complete as many would desire, or even as is needed, yet it is proving satisfactory.

At this time the classes had not been carefully graded to meet the readjustments necessary. The International Uniform lessons were used for all, even the beginners. Sixth grade boys were using the same lessons and quarterlies as their fathers and grandfathers. Second grade children were in the same class as four-year-old beginners. The workers' conference raised the question of grading the classes as to age and school grade. But it was soon discovered that the curriculum would not be suitable for the new groupings, so the entire question was thoroughly investigated.

After visiting other schools, obtaining answers to questionaires sent to successful graded schools, and much discussion, it was definitely decided to grade the school and to investigate graded courses. After a thorough study of samples from six different publishing houses, the closely graded lessons were chosen for part of the school, and the departmentally graded for some groups, while the three adult classes continued to use the Uniform lessons. These new courses were to be used for nine months, and if satisfactory, one course would be adopted. If the teachers were dissatisfied with them they were to return to the former lessons. But, at the end of the nine months both teachers and pupils were so well pleased, that the new courses were adopted almost unanimously. The departmental lessons were selected as best fitted for our particular needs. The supplies are ordered from a denomination not represented in the three merging churches.

FORMER EVANGELICAL CHURCH

The results have more than justified the change and efforts. Better music is possible. Worthwhile and attractive programs are presented on the special days of the church year. Different classes have charge of the worship program of the Sunday school, which gives variety and interest to the ordinary "opening exercises," and a sense of responsibility to the young people in the various classes.

A curriculum suited to the needs of the student at his own age, life-centered, yet biblical, is possible. Better educational methods and practices have obtained. Sand tables, charts, maps, blackboards, separate rooms or adequate screens, all more or less impossible in any one of the three churches formerly, are now available.

With a larger group of leaders from which to select, the better and more efficient teachers were retained. There are actually less than half as many classes as before the union. The difficulty of securing substitute teachers has not proved to be the drawback that had been predicted. Each teacher has an associate, who has a teacher's manual, and is ready at any time to teach. These associate teachers are included in the workers' conference. As this plan is used over a longer period of years, it will prove a means of training and supplying teachers.

The total enrolment of the church school is now two hundred and forty; ten more than the church membership, indicating the future possibility for growth of the church. There is a cradle roll of forty-three members; and a home department of eighty members. During last year the average attendance was fifty-five percent of the enrolment. Over half of the people live in the country

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METHODIST EPISCOPAL CHURCH

and considering Iowa mud the percentage is very good. The following figures will suggest how largely the children and youth respond to this enlarged and better church school.

Since the parish of the Community Church corresponds roughly with the consolidated school district, the following figures are interesting.

	Grade School	High School	Total
Enrolment	118	54	172
Per cent in Sunday school	68	58	62

Of the forty-five boys and girls who are in the eighth grade and high school fifty per cent of them are church members. This suggests something of the hold the Sunday school has on the youth of the community. The two classes of high school girls and boys win the attendance banner quite as frequently as any other classes. Of the junior class at high school, except for one girl who goes elsewhere to church, all belong to Sunday school, and eight out of twelve are church members.

Results that are most difficult to evaluate accurately, are the most evident. A splendid morale obtains in the school, for all are justly proud of *our* Sunday school. In a county with three towns of over a thousand population, this Sunday school is one of the three largest, yet there are only three hundred in the village. All the interests and activities of the entire group are similar; where formerly religion divided the community spirit, now it helps to strengthen it. Thus the common interest of all—children, youth, and parents—in the one church and school is an effective power for righteousness. The social contacts and relationships of all the group at the various ages are carried over and capitalized for religious education, and the meaning of religion is being turned back into life, seven days a week.

FORMER CONGREGATIONAL CHURCH

Thus were graded classes and lessons, a better church plant and facilities, a stronger program of religious education, and an all round better Sunday school, made possible in a rural situation that was over-churched, yet un-churched. The response so far has been encouraging. But all was not smooth sailing. Adjustments are still being made after three years of united effort. The larger school is still having "growing pains." Most of the people are earnestly praying and working for more of the spirit of Christ in their church, as they strive to make him a vital reality in the life of the community. All in all we are confident that this has been a most worthwhile venture.

The Steamship "Goodwill"

*By O. G. Reuman**

IT WAS the Sunday before Christmas. The church school was having a Christmas tree celebration. The children had brought gifts for the King. These would be sent to the Ozarks, to the children in hospitals, to crippled children in the city. Many near-by children would be made happier because of them. "But what about our overseas friends?" asked one of the teachers. "There are the children in the Birds' Nest—the orphanage in India carried on by our missionaries; there are the foreign children we know by their names through their letters from China; there are the children of many missionary friends." "But it is too late now to send gifts to them, they are so far away," said the superintendent.

"We'll not let it be too late another year," thought the leader of the World Friendship Committee of the church school. But Christmas was not quite as happy for a few of the leaders in that church school because they were conscious for the first time that overseas friends should be included in the Christmas gift list just as much as the friends nearer home. And they also realized that plans for these friends in other lands must be made much earlier than the ordinary Christmas list.

Then came spring. The thought that had been planted at Christmas time had been growing. Ideas had been maturing. Finally a date was set for a gift service in the early fall. All departments were asked to think of their overseas friends; each department to choose its own country, and to make plans for their gifts. Then followed a most happy time of study and work in bringing those plans to realization.

October 20th was the date. All departments gathered for a worship service during the church school hour. On one side of the platform was a miniature ship, labelled S S GOODWILL; on the other side a miniature Christmas tree, alight. The chairman of the World Friendship Committee presided. A missionary hymn was sung. Appropriate Scripture and prayer followed. The purpose of the service was outlined by the director of religious education, recalling some of the many friends around the world whom the children had met through their world friendship projects. Then there followed a dramatization, picturing little American children bringing their gifts to the superintendent who placed them in a basket upon the ship S S GOODWILL. After the singing of "We've a Story to Tell to the Nations," there followed the second scene of Christmas on the field. This pictured a missionary (one who had been on the field) gathering about her children dressed in their various costumes, made happy by the gifts of these children. Then followed the singing of "Joy to the World" and all were given the privilege of bringing their gifts to be put in the baskets to go on the S S GOODWILL sailing the next day from Pilgrim Church. The imagination needed only this setting to allow it to see all the possibilities of a White Christmas, and when Christmas finally came, it brought a real sense of satisfaction in having made provision early enough for the friends in the lands across the seas.

Perhaps this brief account of what one group did will remind others to plan early for their far away friends.

*Assistant Pastor, Pilgrim Congregational Church, St. Louis, Missouri.

Suggestions for Building Worship Programs

BEGINNERS' WORSHIP PROGRAMS FOR SEPTEMBER

*By Mrs. Glenn G. Smallwood**

During the entire month of September, we shall have in mind in our beginners' department the new children who will come to us the first Sunday in October from the nursery department. It will be our pleasure to plan for them, look forward to making them feel "at home" among their new surroundings, and happy in the beginners' department. This we shall plan as much for the purpose of giving our beginners experiences in friendliness as for the sakes of the new children who will be happier because of the kindliness with which the beginners will greet them.

We cannot hope, of course, to cause the children to practice friendliness by merely telling them that they should; we shall have to build up within them a real desire to show forth love and kindliness, by the use of appealing stories and activities through which people are made happy by the thoughtfulness of others.

AIM: To create within the child a desire to be kindly disposed one toward another; to be willing to share and divide with others; to be helpful.

The accomplishment of this aim will call for:

(1) Self-control

Shall I talk while someone is telling us a story at Sunday School? If I do, I may keep some other child from hearing the story.

Shall I start telling something interesting I know while another child is telling an experience of his?

Shall I take my turn in our games, and be polite to my friends? "Politeness is to do and say

The kindest thing in the kindest way."

(2) Sharing

Shall I let a new comer at Sunday School have the blocks or crayons I am playing with, even if I am not through with them myself?

If a playmate comes to visit me, shall I divide my apple and cake with him? Shall I let him play with my newest toy?

(3) Kindliness.

What is a stranger? Did I ever help a stranger?

If mother is tired at night, what can I do for her?

If the baby is crying, what can I do to make him laugh?

If I see a thirsty bird, what can I do?

If a friend is sick, what can I do?

These three general subjects might be used for the themes of the first three Sundays of the month, and the fourth Sunday could be devoted to thinking and talking over the various stories and incidents of the previous Sundays, with especial emphasis on kindness to strangers. Thus the children will be prepared for the welcoming of the new comers from the Nursery Department the following Sunday.

Materials

STORIES: "The Little Girl Who Never Came Before," Syndicate Closely Graded Beginner Lessons, No. 53.

"Jesus' Kindness to the Children"

"Toys for Two," Syndicate Closely Graded Beginner Lessons, No. 55.

"The Little Lame Squirrel," changing the emphasis of the story from Thanksgiving to *Helpfulness.*

"The Princess Beautiful," *Pilgrim Elementary Teacher*, June, 1928.

Or the following incident:

Little Ruth had been going to Sunday school just one year. She was not yet four years old, so of course she was in the nursery room. At first she hadn't liked Sunday school. Everything was strange and new, and Ruth had been afraid. The next Sunday she had liked it better, and the third time at Sunday school, she liked it even better!

Now, next Sunday was to be the day when all four-year-old children would go to the beginners' department. Ruth learned that she was to go to another room next Sunday.

"But I want to stay here. I don't want to go to another room," said Ruth.

"Yes, dear, but *all* the four-year-old children will go to the beginners' room next Sunday, and it will be best for you to go too," said Mother. "I am sure you will love your new room even better than you do this one."

But Ruth did not want to go to Sunday School when the next Sunday morning came.

"I don't want to go in a new room. I want to stay at home," cried Ruth. You see, it was all because she was such a very little girl, and was afraid of strange new places.

Finally Mother got her all ready, and they went to Ruth's new room. Ruth held tightly to her mother's hand. She tried to hide behind her mother. She saw so many strange people she did not know. So she sat in a little chair just as close to her mother as she could. She saw two little girls and two little boys playing with a beautiful set of blocks at one table. And Oh! In another place she saw a little girl holding such a lovely baby doll! If only she could hold that doll! The little girl who was playing with it saw Ruth watching. In just a moment she walked over to Ruth and held the lovely baby doll out in her arms. The next moment Ruth had it in her own arms. She was looking at it, and feeling it, and loving it. How happy she felt! And what a kind little girl that was!

After that Ruth loved her new Sunday school room.

SONGS:

"My Friends and I"—Part 5, Syndicate Closely Graded Beginner Course.

"Friends, Friends, Friends"

"What Can I do?" *A Song & Play for Children*, Danielson & Conant.

"Useful in the Family" *A Song & Play for Children.*

"A Prayer," Syndicate Beginner Closely Graded Lesson No. 7.

"Welcome to Our Sunday School." (*See accompanying music*)

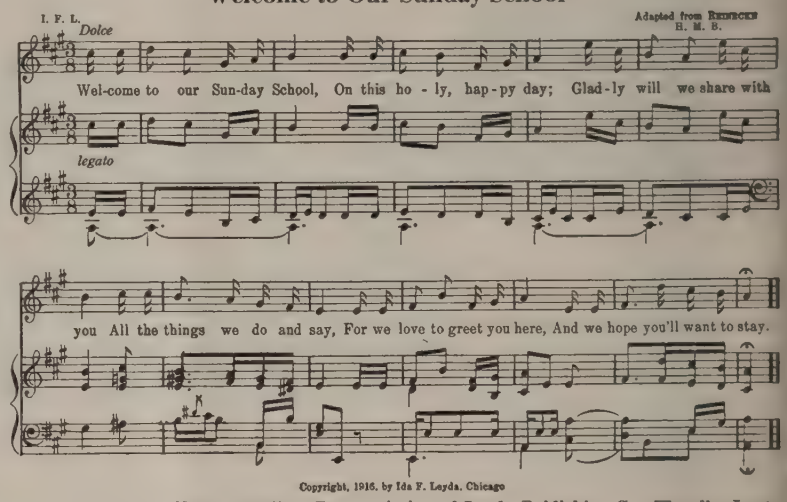
BIBLE MATERIAL:

"Be Ye Kind."

"Love One Another."

"A Friend Loveth at all Times."

Welcome to Our Sunday School


I. F. L.
Dolce
Adapted from REINECKE
H. M. S.
Wel-come to our Sun-day School, On this ho - ly, hap-py day; Glad-ly will we share with
legato
you All the things we do and say, For we love to greet you here, And we hope you'll want to stay.

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—From *Melodies.* By permission of Leyda Publishing Co., WapeHo, Iowa.

ACTIVITIES:

The children might plan and make gifts to be presented to the new comers from the nursery department the first Sunday in October. A small gift book, containing about five pages, bound with a colored binding, could be made for each new comer. The pictures, illustrating deeds of kindness and sharing, could be chosen by the beginner children from magazines in their own homes, cut out by them, brought to Sunday school and pasted in the gift books. This project would take at least three Sundays for completion.

Or, a small paper basket might be made, colored by the children, and then a bright flower placed in each basket on the day the gift is presented.

The experiences of this month offer fine opportunities for the dramatizing of various acts which children may do to help—such as drying dishes, bringing a glass of water, offering a visitor a seat, handing a book to a new child, etc.

Four Books You Need

"Singing Pathways," Dickie. The Hymn and Joyous Song book for High School age Boys and Girls—Reviewed in the June Journal. **$1.00**

"Worship for Youth," Stacy. Fifty-two fine programs for Young People, with abundant music. **$1.50**

"Worship for Youth—Volume II," Stacy. Fifty-two more Programs for Youth, with added features, such as Radio-Drama, Tableaux. **$2.00**

"Hymn Night Services," Atkins. Eleven services based on familiar hymns. Interpretations. Dramatizations. **Price $1.00**

Edwards Building **Powell & White** Cincinnati Ohio

*Chattanooga, Tennessee.

SUGGESTIONS FOR PRIMARY WORSHIP FOR SEPTEMBER

*By Nancy Lee Wheeler**

The month of September, coming as it does between the vacation season and the formal beginning of the fall program of the churches in October, is a month in which it is fitting to emphasize home contacts and home experiences. The young people who go to camps for the summer and away to school for the winter are at home this month, and so it is likely to be the time of the year when the family is all together.

Let us, then, attempt to focus the attention of our pupils upon some aspects of their home experiences and interpret these experiences religiously. Family fellowship, association with pets, getting ready for school, and the like will be experiences which have worth and which are capable of enrichment through worship. More stories than usual are included in the belief that the pupils will be hungry for stories during this period before the school and library story hours begin.

In so far as it is possible, use in the worship the scripture material, hymns, and stories which the pupils of the various classes are finding useful in their class work. Be sure to look over all of the material of that character that is in the lesson courses which you are using in your department and see that it is used frequently enough to become a really permanent possession of the pupils.

The material suggested below, is, of course, merely suggestive.

Suggested Plans

CALL TO WORSHIP FOR THE MONTH

Leader: O worship the Lord

Response: I was glad when they said unto me
Let us go into the house of the Lord.
(Music printed in September, 1929 *Journal*, page 31)

Leader: He hath made everything beautiful in its time.

Response: I will give thanks unto the Lord with my whole heart.

A RESPONSIVE READING FOR THE MONTH

Leader: O Lord, thou art our Father.

Response: I will give thanks unto the Lord with my whole heart.

Leader: Trust in the Lord and do good.

Response: What time I am afraid I will put my trust in thee.

Leader: Whatsoever ye would that men should do unto you, even so do ye unto them;

Response: For name of us liveth unto himself.

Leader: Thou, Lord, art ready to forgive.

Response: Forgive us our debtors as we have also forgiven our debtors.

Leader: A friend loveth at all times.

Response: We love because he first loved us.

A RESPONSIVE PRAYER

Leader: Father, we thank thee for the night,
And for the pleasant morning light;
For rest and food, and loving care,
And all that makes the day so bright.

Response (to be sung):
Help us to do the things we should,
To be to others kind and good;
In all our work and all our play,
To grow more loving every day.

September 7

SPECIAL EMPHASIS: *Gratitude for Home Fellowship*

CONVERSATION—regarding family frolics, picnics, birthday dinners, and the like.

SONG OF PRAISE: "For the Beauty of the Earth," Verse 3
(Tune: Dix. Music in most church hymnals)
For the joy of human love,
Brother, sister, parent, child;
Friends on earth and friends above,
For all gentle thoughts and kind,
Lord of all, to thee we raise,
This our hymn of grateful praise.

STORY: "Trees, Lakes, and a Picnic"

"Today is the day! Today is the day!" Dorothy sang as she ran joyfully about the house. For this was the day father and mother and Uncle Henry and Aunt Betty had set aside for a long drive to the lake, a good picnic dinner under the trees on the shore, and then, after a rest and a walk, a swim in the clear, cool water. No wonder she was happy about it. Every year they went, and always they had a perfectly lovely time.

"Well, is everything ready?" father called to mother. He was packing the lunch basket and the swimming suits into the automobile as mother handed them to him.

"I think so," she answered, "but let's count them all over so we will be *sure* we aren't leaving anything we will need." And so they counted over the lunch basket, the swimming suits, the cooking utensils, the rugs to sit on, the pillow for Dorothy's nap, and the first-aid kit.

"O, we are forgetting Betsy Anne!" Dorothy said. "I promised her she could go, and I 'most forgot."

"All right, run quickly and get the doll," father said, "and then we will be off. Uncle Henry and Aunt Betty will be thinking we are going to get a late start if we don't hurry."

Before long they were really on the way. It was early in the morning, and the air was fresh and cool. Mother let Dorothy sit in front with father so she could watch the smooth, white road and see the lake first. She drew in a deep breath. "I didn't know how nice the air could smell," she said. "It's ever so much nicer in the country than it is in town."

"Yes, and it is ever so much nicer early in the morning than it is after lots of people begin driving over the roads and making dust," father added.

By and by Dorothy saw the blue line ahead of them which she knew was the lake shore, and in a few minutes more they were unpacking the lunch, for an early breakfast and the long drive made them ready for an early lunch.

Everything was just as pleasant as they had expected it to be, "only a little more so," Dorothy said. The lunch was delicious, the water in the lake was just right for the grown folks to have a good swim and for Dorothy to go wading along the shore, and nobody was hurt or sick. "It's been the very nicest one," Dorothy said as she lay on the rug with her head in her mother's lap just before time to start home.

"Yes," father agreed, "it has been lovely."

Then everybody was quiet for a little while, thinking about it, and mother said: "I was just thinking that every bit of it was a gift."

"A gift?" Dorothy asked. "How is it a gift, mother?"

"The trees, the lake, the fresh air, health, the food we ate—everything that made the picnic so pleasant was a gift."

"Yes," Uncle Henry said, "they were all gifts."

"O, I know what you mean now," Dorothy said. "They are gifts from the Heavenly Father! But I had never thought of a *picnic* being one of his gifts."

"I know a song about all these good gifts," Aunt Betty said. "Let's all sing it before we go home."

And so they all sang together:
For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies,
Lord of all, to thee we raise
This our hymn of grateful praise.

For the beauty of each hour
Of the day and of the night,
Hill and vale and tree and flower,
Sun and moon and stars of light,
Lord of all, to thee we raise
This our hymn of grateful praise.

—From *Boys and Girls*. Used by permission.

September 14

SPECIAL EMPHASIS: *Gratitude for Pleasure in Pets*

CONVERSATION—regarding pets, the pleasure they give us, and our responsibility for their welfare.

HYMN: "All Things Bright and Beautiful"

SCRIPTURE:
He sendeth the springs into the valleys,
which run among the hills;
They give drink to every beast of the field;
By them shall the fowls of the heaven have their habitation
Which sing among the branches.
He causeth the grass to grow for the cattle,
And herb for the service of men

STORY: "Rover, the Dog."

Rover was big and shaggy and brown. Not even little Robert thought the dog was beautiful, but what a good play fellow he was! And how fast he could learn the tricks that Robert's big brother taught him! "Why, I just believe Rover understands us when we talk," the little boy said to his brother one afternoon when Rover had been especially quick to learn a new trick.

But the big brother only laughed. "O, I guess he doesn't quite understand, Robert," he said; "he just watches the motions I make, and if I look pleased he knows he is on the right track and keeps on; but if I look displeased he knows he is starting wrong and turns around and trys something else."

"All the same I think he understands sometimes," Robert insisted, and he played and romped with Rover until mother called him to supper.

Not long after that Robert and Rover went for a walk over the hill. It was a lovely day, and the flowers were so fresh and pretty that Robert decided to gather a big bouquet for his mother. On and on they went, farther and farther into the woods, finding more and more pretty flowers and having the nicest sort of a time as they went along.

And then, all of a sudden, Robert caught his foot under a vine and fell in a heap right on a big, smooth rock. Rover came bounding to him and tried to help him up. Robert thought he had just taken a tumble as he had done many times before; but when he tried to walk he found, to his surprise, that his foot hurt very, very badly. He tried it again and again, but each time it hurt worse. After a while he had to give it up, and he sat down on the rock.

"What am I to do?" he asked himself over and over. "I am 'way away from home, and I can't get back and nobody knows where I am." The tears were beginning to fall by this time. But Rover kept walking round and round the little boy, looking as if he did so want to help. Robert patted him on the head.

"O, Rover *can* you really understand me when I talk?" he asked earnestly. "I want my mother, Rover; Go tell her," And just then the pain in his foot hurt so much that Robert closed his eyes and leaned his head against the trunk of a big tree and forgot about everything. But Rover was off. Very swiftly he ran through the woods and over the meadow right to the front door of Robert's house. He barked and barked in such a queer way that Robert's mother somehow knew that he wasn't just playing with the boys, but that he wanted something. She opened the door, and, to her surprise, the dog caught her skirt in his teeth and began pulling her across the porch.

"Why, what is the matter, Rover?" she asked as she took her skirt from his teeth. But the dog barked and begged her to come with him in such a way that she could not misunderstand him. Then suddenly she thought. "Robert! Where is Robert, Rover?" she asked anxiously. At that Rover barked more and more eagerly, and somehow Robert's mother knew that the dog was taking her to the little boy. She did not stop a minute.

"Brother!" she called, "something has happened to Robert," she said as she hurried after Rover, and brother ran with them.

The dog did not stop once, but went straight to the place where Robert was lying against the tree trunk. Mother was not far behind him. She and brother picked the boy up and carried him gently home.

The big, kind doctor came right away and did something to make the foot stop hurting. Then he bound it up in a big, white bandage. "It will be all right in a few days," he told mother as he went away. "But it might have been pretty bad if the dog hadn't brought you so quickly," he added as he gave Rover a pat on the head.

Before long Robert woke up and looked surprised. Then he seemed to remember. "Rover, you did get mother," he said. "I just *knew* he could understand talk."

And not even big brother ever again said that Rover could not understand.

—From *Boys and Girls*. Used by permission.

September 21

SPECIAL EMPHASIS: *Gratitude for Family Care in Getting Us Ready for School*

CONVERSATION—helping the pupils to think of the planning which parents do to keep a schedule running which gets children to school on time, with meals at the right hours, and so on.

HYMN: "For Friends and Home"
(Tune: "I Think When I Read That Sweet Story of Old")
For Friends and Home, I thank thee, God,
For Father and Mother, too,
For love that helps us to know what is right
And forgives us the wrong that we do.

*Chicago, Illinois

STORY: "The Old Clock"

"Tick, tock! Tick, tock!" went the old clock in the corner of the living room where mother and father were reading and Jenny and Malcolm were playing by the fire.

"Let's play louder so we can't hear the clock," whispered Jenny to her brother. And so they played "bear" and "fireman," and all of their noisiest indoor games. But still they heard the steady "Tick, tock! Tick, tock!" of the old clock.

"O dear, I wish that clock would stop!" said Malcolm crossly. "It always does get to bedtime before I am half through playing."

Jenny agreed but the old clock went on with her "Tick, tock!" just as if she did not hear the unpleasant things the children were saying about her.

By and by, just as the clock said eight, mother put aside her book and called Jenny and Malcolm to come and go up to bed.

"I wish that old clock would stop," Malcolm said again as he started upstairs. "I think its old 'Tick tock!' is the unpleasantest sound I have ever heard."

"But Malcolm dear, what would we do without the clock to tell us what time it is?" mother asked.

"O, I'd just play and play and play and never have to stop," Malcolm answered.

Not many days after that something happened to the old clock. Just what happened nobody knew. But something surely had happened. The clock was not making any sound at all. Malcolm looked at the face as soon as he came downstairs, just as he did every morning, to see how much time he had before school. But he saw that the clock had stopped. "Why, what is the matter with the clock?" he asked in surprise.

"Maybe she heard you wishing that she would stop," suggested mother, "and decided to do it to please you."

"But how am I to know how to start to school?" Malcolm asked in distress.

"I wish I knew, but I really don't," mother said. "In fact the cook didn't know what time to have your breakfast ready, and I am afraid you will have to wait for it."

Finally breakfast was ready, but he ate in such a hurry that he didn't enjoy it at all. Then he ran all the way to school, only to find that he was ten whole minutes late! How he hated to see that tardy mark go down by his name! He felt cross all morning, and it seemed that lunch time would never come. When the bell did ring he felt so hungry that he could scarcely wait to get home. He ran into the house and asked if dinner was ready.

"I am sorry, dear," mother began, "but you see we did not have the clock to tell us the time, and we were so afraid of having lunch late that we prepared it much too early. Of course, it isn't hot and fresh as it would have been, but at least you won't have to hurry as you did this morning."

Malcolm ate the cold lunch in silence. He could not complain, for it wasn't his mother's fault, but it made him feel all the more cross. Then he thought of a plan: "Why can't we send for a man from the city to come and fix the clock?" he asked eagerly.

"Perhaps we could do that," mother agreed, "but I am afraid he could not get here before to-morrow."

"Well, I won't have to be called in to practice this afternoon," he said. "Mother won't be able to tell when the time comes."

And sure enough, he played all afternoon. But after a while he grew tired and hungry. "I wish it would get time for supper," he thought. Still no one called. Malcolm finally went in of his own accord and got himself all ready for supper. But he waited and waited and waited before it was ready.

And that night as his mother was tucking him in bed, Malcolm said very sleepily: "It has been a horrid day, mother. I didn't know we needed the old clock so much."

"Well, it will be fixed to-morrow," mother assured him.

"And you will never hear me say that I wish it would stop again," promised Malcolm. "I'll try always to be ready to do what it says do." And he remembered.

—From *Boys and Girls*. Used by permission.

September 28

SPECIAL EMPHASIS: *Gratitude for the Beauty of Autumn*

CONVERSATION—regarding the color and beauty in the world at this season.

HYMN: "For the Beauty of the Earth"

JUNIOR DEPARTMENT PROGRAMS FOR SEPTEMBER

*By Edna M. Crandall**

THEME FOR THE MONTH: *Keeping Close To God Through His Word*

MUSICAL THEME: Hymn, "Thy Word Is Like A Garden, Lord"

MEMORY VERSES: Psalm 119 (9-13)

Wherewith shall a young man cleanse his way?
By taking heed thereto according to thy word.
With my whole heart have I sought thee:
O let me not wander from thy commandments.
Thy word have I hid in my heart,
That I might not sin against thee,
Blessed art thou O Lord
Teach me thy statutes.

AIM OF THE SERVICES: To lead the juniors to worship through the use of some of the most beautiful of the devotional passages of Scripture.

First Sunday: Messages from the Prophets
Second Sunday: Songs of the Psalmists
Third Sunday: The Promises of Christ
Fourth Sunday: The Counsel of Paul

September 7

THEME: *Messages from the Prophets*

PIANO PRELUDE: "Thy Word Is Like a Garden, Lord"

OPENING SERVICE (*To be used throughout the month*):

Leader: Abide thou in the things which thou hast learned and hast been assured of, knowing from whom thou hast learned them; and that from a babe thou hast learned the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Response: Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.

MUSICAL RESPONSE:

Thy word have I hid in my heart,
That I might not sin against Thee,
Blessed art Thou, O Lord,
Teach me Thy statutes. Amen.

HYMN: "Lord, Thy Word Abideth"

(Place on desk in front of the room, picture, "The Frieze of the Prophets," Sargent)

RESPONSIVE SERVICE:

Leader: In the Old Testament we have the writings of a group of noble men. These men were the prophets of ancient Israel who were great national heroes as well as great preachers of righteousness. Their teachings are ageless. They lived very close to God. So, by studying their words we, too, may come to know God's will for us to-day. Let us read together some of the messages which have come down to us from the prophets. What does Amos say concerning good and evil?

Response: Seek good and not evil, that ye may live, and so the Lord God of hosts will be with you.
Hate the evil and love the good and establish justice in the gate.
Let justice roll down as waters, and righteousness as a mighty stream.

Leader: What is the heart of the message of the prophet Hosea?

Response: I desire goodness and not sacrifice, and the knowledge of God more than burnt offerings.

Leader: What is the summary of the teachings of the prophets as set down by Micah?

Response: He hath showed thee O man what is good; and what doth the Lord require of thee, but to do justly; and to love kindness and to walk humbly with thy God?

Leader: What is the message of Isaiah, the greatest of all prophets?

Response: Seek ye the Lord while he may be found; call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

PRAYER:

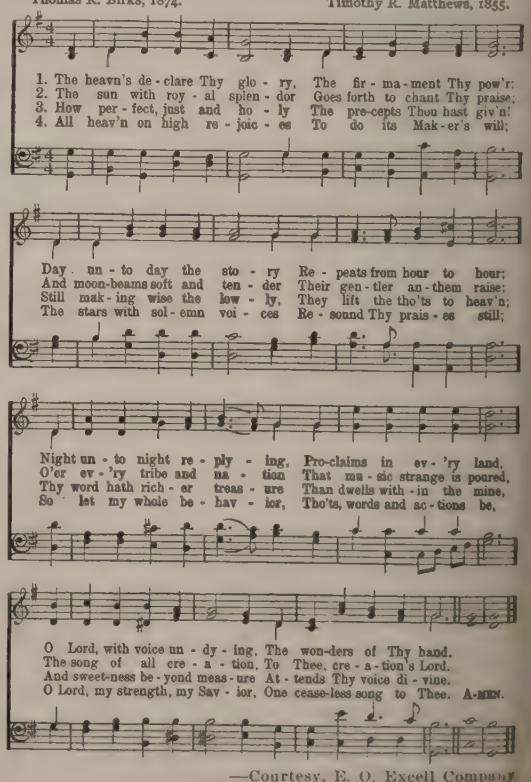
Our Father, we thank thee for the prophets of old who taught men to know thee. We are glad that surrounded by wrong, they could always see the right and could point men to thee and guide them into thy ways. We thank thee for their messages to mankind and that they are still leading men and women into a knowledge of thee. May we also heed the words of these mighty prophets of olden times, and do justly, love kindness and walk humbly with thee. Amen.

PRAYER RESPONSE: "Let the Words of My Mouth"

(*See accompanying music*)

The Heavens Declare Thy Glory

Thomas R. Birks, 1874. Timothy R. Matthews, 1855.


1. The heavn's de - clare Thy glo - ry, The fir - ma - ment Thy pow'r:
2. The sun with roy - al splen - dor Goes forth to chant Thy praise;
3. How per - fect, just and ho - ly The pre-cepts Thou hast giv'n!
4. All heav'n on high re - joic - es To do its Mak - er's will;
Day un - to day the sto - ry Re - peats from hour to hour;
And moon-beams soft and ten - der Their gen - tler an - them raise;
Still mak - ing wise the low - ly, They lift the tho'ts to heav'n;
The stars with sol - emn voi - ces Re - sound Thy prais - es still;
Night un - to night re - ply - ing, Pro-claims in ev - 'ry land,
O'er ev - 'ry tribe and na - tion That mu - sic strange is poured,
Thy word hath rich - er treas - ure Than dwells with - in the mine,
So let my whole be - hav - ior, Tho'ts, words and ac - tions be,
O Lord, with voice un - dy - ing, The won-ders of Thy hand.
The song of all cre - a - tion, To Thee, cre - a - tion's Lord.
And sweet-ness be - yond meas - ure At - tends Thy voice di - vine.
O Lord, my strength, my Sav - ior, One cease-less song to Thee. A-MEN.

—Courtesy, E. O. Excell Company

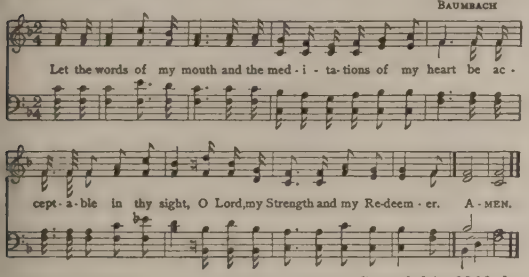
*Assistant Clerk, Probate Court, District of New Haven, New Haven, Connecticut.

OFFERTORY SERVICE (*To be used throughout the month*):

Leader: Take ye up from among you an offering unto the Lord:
Whosoever is of a willing heart, let him bring it.
Response: Honor the Lord with thy substance and with the first fruits of all thine increase.
(Offertory—Music)
Response:
We give Thee but Thine own,
Whate'er the gift may be,
All that we have is Thine alone,
A Trust O Lord from Thee. Amen.

September 14

THEME: *Songs of the Psalmists*
(Place on desk the picture, "A Psalm of David," Taylor.)
HYMN: "The King of Love My Shepherd Is"
SCRIPTURE READING (*from memory*): Psalm 23
LEADER: We have just repeated the shepherd's psalm, the most familiar and one


BAUMBACH
Let the words of my mouth and the med - i - ta-tions of my heart be ac -
cept - a - ble in thy sight, O Lord, my Strength and my Re-deem - er. A - MEN.

—From *Hymnal For American Youth*. Copyright, 1919 by The Century Company.

of the most beautiful of the songs of the psalmists. These psalmists of Israel, of whom David was one, were among the greatest hymn writers of all time. Their psalms tell us of their devotion to Jehovah their God, of their belief in his nearness to them, of his greatness and glory and of his wonderful love to men. Let us worship God through the reading of some of these great hymns of the Hebrew people.

RESPONSIVE SERVICE:

Leader:
I will lift up mine eyes unto the mountains:
From whence shall my help come?
Response:
My help cometh from the Lord,
Who made heaven and earth.
Leader:
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Response:
Behold, he that keepeth Israel
Will neither slumber nor sleep.
Leader:
The Lord is thy keeper:
The Lord is thy shade upon thy right hand.
Response:
The sun shall not smite thee by day,
Nor the moon by night.
Leader:
The Lord will keep thee from all evil;
He will keep thy soul.
Response:
The Lord will keep thy going out and thy coming in
From this time forth and forevermore.
Leader:
The earth is the Lord's and the fulness thereof;
The world and they that dwell therein.
Response:
For he hath founded it upon the seas,
And established it upon the floods.
Leader:
Who shall ascend unto the hill of the Lord?
And who shall stand in his holy place?
Response:
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
Leader:
He shall receive a blessing from the Lord
And righteousness from God of his salvation.
Response:
This is the generation of them that seek after him,
That seek thy face, even Jacob.

ANTHEM (*junior choir*): "Lift Up Your Heads, O Ye Gates" (From *Junior Hymns and Carols*, Leyda Publishing Company, Wapello, Iowa)

PRAYER:

Leader: Let us offer up our prayer to God in the words of the psalmist.
Open thou mine eyes that I may behold
Wondrous things out of thy law.
Response:
Teach me O Lord the way of thy statutes;
And I shall keep it unto the end.
Leader:
Give me understanding and I shall keep thy law;
Yea, I shall observe it with my whole heart.
Response:
Make me to go in the path of thy commandments;
For therein do I delight.
Leader:
Incline my heart unto thy testimonies,
And not to covetousness.
Response:
Let thy loving kindnesses also come unto me, O Lord,
Even thy salvation, according to thy word.

OFFERTORY SERVICE
HYMN: "The Heavens Declare Thy Glory"
(*See accompanying music*)

September 21

THEME: *The Promises of Christ*

HYMN: "Saviour, Teach Me Day By Day"

RESPONSIVE SERVICE:

Leader: Some of the best known of Jesus' teachings are found in the great sermon, which, upon a mountainside in Galilee, he preached to his disciples and a multitude of people who had followed him. We know this sermon today as the Sermon on the Mount. In it are contained both the Beatitudes and the Lord's Prayer. Let us read the promises of our Lord as set down in the Beatitudes.
(Place on desk the picture, "The Sermon on the Mount," by Copping.)
Leader: Blessed are the poor in spirit,
Response: For theirs is the kingdom of heaven.
Leader: Blessed are they that mourn:
Response: For they shall be comforted.
Leader: Blessed are the meek:
Response: For they shall inherit the earth.
Leader: Blessed are they that hunger and thirst after righteousness:
Response: For they shall be filled.
Leader: Blessed are the merciful:
Response: For they shall obtain mercy.
Leader: Blessed are the pure in heart:
Response: For they shall see God.
Leader: Blessed are the peacemakers:
Response: For they shall be called sons of God.
Leader: Blessed are they that have been persecuted for righteousness' sake:
Response: For theirs is the kingdom of heaven.

LEADER: Let us pray together the prayer that Jesus taught his disciples that day upon the mountainside, in answer to their request, Lord, teach us how to pray.

PRAYER: The Lord's Prayer

LEADER: Let us read together some further promises of Christ to his disciples.
Leader: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.
Response: But he that doeth the will of my Father.
Leader: Whatsoever ye would that men should do to you, so ye also to them likewise.
Response: Love your enemies, do good to them that hate you.
Leader: And ye shall be children of God, for he is kind unto the unthankful and the evil.
Response: Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.

HYMN: "O Son of Man"
(Printed in the *Journal* for April, 1930)

September 28

THEME: *The Counsel of Paul*

PICTURE: "Head of St. Paul," Raphael
HYMN: "Marching With the Heroes"

RESPONSIVE SERVICE:

Leader: One of the greatest teachers of all time as well as one of our greatest heroes was the apostle Paul. He has left many words of counsel that it would be wise for us as Christians to follow. Let us read some of Paul's teachings preserved for us in his letters.
Leader: Watch ye, stand fast in the faith, quit you like men, be strong.
Response: Let all that ye do be done in love.
Leader: Be strong in the Lord and in the strength of his might.
Response: Be ye kind, one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

PRAYER:

Our Father we thank thee for all the heroes of the cross who have toiled and suffered in thy name. We thank thee for the life and work of St. Paul that great missionary of the early days of Christianity. May we heed his counsel and follow his teachings that our own lives may more nearly measure up to the ideals of the Master.
May we be steadfast, courageous and strong yet keep our hearts filled with sympathy and love for all mankind. Amen.

PRAYER HYMN (Tune: Carter):
Father, hear the prayer we offer;
Not for ease that prayer shall be,
But for strength that we may ever
Live our lives courageously. Amen.

OFFERTORY SERVICE
HYMN: "Dare to be Brave, Dare to be True"

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SEPTEMBER SUGGESTIONS FOR LEADERS OF YOUTH

*By Harry Thomas Stock**

The theme for the month of September is, "Preparing for a Year of Christian Service." The suggested outlines given below are developed with the following plan in mind: the first two have to do with personal preparation, the second two with the preparation of the group (department or class). The outlines, in each case, are given as illustrations of the kind of program which may be developed, but it is expected that the local leaders will build their own plans rather than accept the forms as they are. In each case, samples of worship materials are given, which may be studied, adapted, and used so far as they meet the needs.

It is important that the leader, together with the committee of young people responsible for the worship programs, shall prepare long in advance of the Sunday sessions. If this is done, illustrations and life experiences will come under their observation, which will make excellent contributions to the Sunday programs.

September 7

THEME: *"A Purpose True"*

Aim: to help each member of the group to think of certain high purposes which should guide him in his daily conduct, and to give an opportunity for a quiet commitment to these purposes.

THE DOXOLOGY

PRAYER OF PRAISE—for God's care through the summer months, and for the opportunities that lie before us.

INTRODUCTORY COMMENT:

Preferably by someone who has attended a summer conference. The emphasis may be upon the fact that during the summer most of us have caught new visions of duty; have been inspired by great addresses, glorious sunsets, great books; that we have had our "high moments" in which we resolved to live more nobly. During this worship period, let each recall such noble resolutions. Many have expressed these intentions by singing such hymns as, "Follow the Gleam," "O Jesus, Prince of Light and Truth," "I Would Be True," and "Just As I Am, Thine Own to Be." In the spirit of worship, let us again feel these high moments of resolution.

HYMN: Sing one of the hymns just mentioned.

SCRIPTURE: select such passages as the following: Phil. 4:8, 9; Ps. 119:105-112; Eccl. 11:9; 12:1, Mt. 5:1-11.

INSPIRATIONAL POEMS:

Let young people, well prepared in advance, read two or more of the quotations given below.

A SEASON OF PRAYER:

Spontaneous prayers, or selections from those given below.

A QUIET MOMENT OF COMMITMENT

The leader may urge each one to pray that he may: (1) see his greatest need; (2) ask forgiveness for his particular shortcomings; (3) set before himself a goal toward which he will strive.

After a period of silence, the leader may offer a prayer of consecration, asking God's help that all may be true to the highest intentions which they have silently expressed in prayer.

A HYMN OF DEDICATION (*prayerfully*): "Dear Lord, and Father of Mankind"

Inspirational Poems

Take us on the Quest of Beauty,
Poet Seer of Galilee.
Making all our dreams creative,
Through their fellowship with thee.

Take us on the Quest of Knowledge
Clearest Thinker man has known!
Make our minds sincere and patient,
Satisfied by truth alone.

Take us on the Quest of Service,
Kingly Servant of man's need,
Let us work with thee for others,
Anywhere thy purpose leads.

All along our Quest's far pathways,
Christ our Leader and our guide,
Make us conscious of thy presence,
Walking always at our side.
—ELEANOR B. STOCK†

"All that we need to do,
Be we low or high,
Is to see that we grow,
Nearer to the sky."
—LIZETTE WOODWORTH REESE

"O Lord, I pray
That for this day
I may not swerve
By foot or hand
From thy command—
Not to be served, but to serve."
—MALTBIE D. BABCOCK

"You who are young, it is you, it is you
Who must make the dreams of the world come true.

"You who are young have a world to build,
The future shall be what you have willed.
—MARY CAROLYN DAVIES

Prayers

"Grant, O gracious Father, that each day may be for us a better day, a day of clearer vision, a day of higher purpose, a day of larger accomplishment. . . . When we quiet ourselves in thy presence, we gain a peace that passeth all understanding and when we allow thee to bless us, we have a strength sufficient for every task and every struggle. Amen."
—GEORGE EZRA HUNTLEY

"The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undishonored."
—ROBERT LOUIS STEVENSON

Thou dost expect much of us, O Father, and art so often disappointed in what we do. We have often sought forgiveness for our failures and sins, and are ashamed again to seek thy pardon. Yet thou art a loving Father, and hast told us to come to thee for wisdom and strength. Dwell in our hearts, we pray, and crowd out the selfishness which so often takes possession of us. Give us a new loyalty to thee. We pray in the faith of Jesus Christ. Amen.

September 14

THEME: *"Lord, Speak To Me"*

Aim: to help each young person to realize the help that comes from the daily experience of prayer, and to enable them to understand how to make the most of prayer seasons.

PIANO PRELUDE: "Lord, Speak to Me"

MOMENT OF PREPARATION:

The leader may point out the fact that what we get from worship depends largely upon what we bring to it. Let this be a moment in which we quiet ourselves and prepare our hearts and minds.

Prayer is, as a delegate at a Florida summer conference discovered, "as much listening for God as saying words to him." Let us listen.

HYMN: "Lord, Speak to Me"

A PRAYER OF ASPIRATION

"O Great Maker of this thy great sun,
Give me the strength this one day's race to run,
Fill me with light, fill me with sun-like strength,
Fill me with joy to rob the day of length.
Light from within, light that will outward shine,
Strength to make strong some weaker heart than mine,
Joy to make glad each soul that feels its touch;
Great Father of the sun, I ask this much."
—JAMES WELDON JOHNSON

"O God, Protector, Matchless Friend:
Upon the threshold of the day,
I praise in grateful prayer,

"For safety through the night,
For peace of sleeping hours,
For rest which comes with morn,
Kind God, I thank thee.

"As in this waking hour,
I feel thee near to me,
So wilt thou be this day,
My constant Guard and Guide.

"O Father, tune my ears
That I may know thy voice;
And keep my wavering will
Obedient to thine own. Amen."

GOD'S HELP IN AGES PAST

Psalms 42 and 43, read by two young people, as indicated below. These two Psalms tell the experience of a man who, in the midst of trouble, was always sustained by his faith in God. The leader may point out that the first reader represents the man in his moments of despair, while the second reader represents his "better self"—or the voice of God speaking throught his conscience.

First reader: Psalm 42:1-4
Second reader: Psalm 42:5
First reader: Psalm 42:6–10
Second reader: Psalm 42:11
First reader: Psalm 43:1–4
Second reader: Psalm 43:5
Unison: Psalm 23.
Hymn: "O God, Our Help in Ages Past"

HOW TO MAKE THE BEST USE OF PRAYER

The adult leader, or some young people who have had a helpful experience in prayer, may speak briefly upon two or three of the following points:

The value of a ten or fifteen minute period of meditation and prayer each morning.
How to pray.
How to read the Bible for devotional purposes.
How to pray when tempted.
How to overcome our doubts about prayer.

A SEASON OF SILENT PRAYER

During this time the leader may suggest the particular points for which we need to pray, as, for instance, those high resolutions which were made last week during the worship period.

After the conclusion of this time of silence, the leader may suggest that the spirit of prayer be continued throughout the period of consecration.

PERIOD OF CONSECRATION

One or more of the following selections may be read, by young people who have prepared in advance:

"Prayer"

"Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

"Knowledge we ask not, knowledge Thou hast lent,
But, Lord, the will, there lies our need,
Give us to build above the deep intent,
The deed, the deed."
—JOHN DRINKWATER
Used by permission of
Houghton Mifflin Company.

"Holy Places"

"Wherever souls of men have worshipped, there
Is God: where old cathedrals climb the sky,
Or shining hillsides lift their heads on high,
Or silent woodland spaces challenge prayer,
Or inner chambers shut the heart from care;
Where broken temples of old faiths now lie
Forgotten in the sun, or swallows cry
At dusk about some crossroads chapel bare,
Alike of bells and beauty; where saints walked
Of old with speaking presences unseen,
Or dreaming boys with quiet voices talked
In pairs last night on some still college green;
Where Moses' Sinai flamed, or Jesus trod
The upward way apart: there, *here*, is God
—HERBERT D. GALLAUDET
Courtesy, *The Christian Century*

I am not bound to win, but I am bound to be true.
I am not bound to succeed, but I am bound to live up to what light I have.
—ABRAHAM LINCOLN

*Student Department and Young People's Work, Congregational Education Society, Boston, Massachusetts.

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HYMN: "O Jesus, I Have Promised'

September 21

THEME: "*Workers Together with God*"

HYMN OF PRAISE:

"Holy, Holy, Holy," or some similar classic of the church.

INVOCATION—emphasizing our gratitude for the values that have come to us through the labors of faithful Christians of the past and present.

MEDITATION

A brief comment which centers the thought upon the theme of this service: we Christian young people have a duty in carrying out God's purpose today—this should be the main task of Christians—we must not make it just an "extra" or a matter of little consequence.

HYMN OF THE CHURCH: "I Love Thy Kingdom, Lord"

SCRIPTURE AND POETRY:

Use such passages as: Phil. 1:27; 2:3-11, 14-16.

Use also such helpful poetry as the verses suggested below.

PASTOR'S OR LEADER'S COMMENT:

A well-planned brief statement may be made which outlines some of the important tasks to which the class or department should give its attention during the coming year. This should sound the keynote for the season.

A SEASON OF PRAYER

Such prayers as those printed below may be used. The closing prayer should emphasize the particular responsibilities indicated by the pastor or the leader.

HYMN OF SERVICE: "Where Cross the Crowded Ways of Life" or "Rise Up, O Men of God"

Inspirational Aids

"He told them of the Kingdom and its laws,
And fired their souls with zeal for it and Him.

He taught a new sweet simple rule of Right
'Twixt man and God, and so 'twixt man and man—
That men should first love God and serve Him well,
Then love and serve their neighbors as themselves."

From *"Gentlemen, The King!"* by John Oxenham. Copyright The Pilgrim Press. Used by permission.

"What Is Christianity?"

"In the home, it is kindness.
In business, it is honesty.
In society, it is courtesy.
In work, it is thoroughness.
In play, it is fairness.
Toward the fortunate, it is congratulation.
Toward the unfortunate, it is pity.
Toward the weak, it is help.
Toward the wicked, it is resistance.
Toward the strong, it is trust.
Toward the penitent, it is forgiveness.
Toward God—it is reverence and love."
—WILLIAM DE WITT HYDE

"But if, through all the livelong day,
You've cheered no heart, by year or day—
If, through it all
You've nothing done that you can trace
That brought the sunshine to one face—
No act most small
That helped some soul and nothing cost—
Then count that day as worse than lost."
—GEORGE ELIOT

"Lord, who am I to show the way
To other people day by day—
So prone myself to go astray?
I speak of Knowledge—but I know
How faint it flickers and how low
The candles of my Knowledge glow.
I speak of Power to will and do—
But only learn to see anew
My own great weakness through and through.
I speak of Love for all mankind
And all God's creatures—but I find
My love comes lagging far behind.
Lord, if 'tis mine their guide to be
Pray grant that every student see
My learning leaning hard on Thee."
ANONYMOUS

"Prayers"

"Our God, our Father, and our Friend, we give thee thanks again for all thy good gifts—for health and strength of body, for friends, and for all who care for us and help us. May we be more and more grateful to thee for all these things, and may we be more worthy of them. We thank thee for our church and all that makes it of use to us. May we be worthy of our membership, ever faithful in our duties, always striving to do our best, and seeking to be helpful to our fellow-members. . . . This we ask through our great Leader and Example, Jesus Christ."

Religion in a Boy's Club,
by Stanley Nairne

"O God, the King of Men, the Lord of Youth, without whom we can do nothing but with whom we can do anything, help us, by thy grace, to clean-minded and true-hearted living so that when school is over and our work begun, and we join in the fight for all high and holy things, we may continue steadfastly in the same until our life's end. Save us from our easily besetting sins; slothfulness of mind, neglect of soul, indifference to the rights and needs of others. In the hour of bodily desire, when the inner light grows dim and darkness steals across the mind, make us remember those we love and to fix our wills on purity and honor and truth. Help us to fight the good fight and grant us the light and peace of moral victory for our reward. May we rejoice in each day's work and play, revering ourselves, our fellow men, and Thee. So may we come to the evening time at last, undismayed and undishonored. Through Jesus Christ our Lord, Amen."

From *Preaching in the New Era* by Albert Parker Fitch. Used by permission of Richard R. Smith Inc.

September 28

THEME: "*The Things Which Are Before*"

PIANO PRELUDE

One or more familiar hymn tunes.

A HYMN OF PROGRESS: "Forward, Be Our Watchword" or "Lead On, O King Eternal"

STATEMENT OF PURPOSE

The leader may emphasize the fact that at the Toronto Convention, young people from all parts of the continent centered their thinking in six great themes. All of these six should be included in the program of this group during the year. This service of worship should help us to embark upon a wise program relating to these six emphases—emphases which represent the "unfinished tasks of Christianity."

OUR DUTY

(Parts to be taken by six young people, who are prepared in advance, to emphasize in about two minutes each the duty of the class or department in each of these areas. The materials given here merely represent the kind of ideas which may be used.)

WORSHIP

We seek to know the will of God—to open our hearts to hear his voice—to join with other Christians in praise and petition—to gain new power to live like Christ.

"Our best is but thyself in us,
Our highest thought thy will;
To hear thy voice we need but love,
To listen, and be still.
We would not bend thy will to ours,
But blend our wills with thine;
Not beat with cries on heaven's doors,
But live thy life divine."
—HENRY HALLAM TWEEDY

Courtesy, *The Homiletic Review*

CHRISTIAN CONDUCT

Christians are judged by their actions—we young people criticise older people when they do not live up to their ideals—in what ways do we *Christian* young people act differently from those who do not claim to be Christians?

We pray, our Father, that thy will may be done upon the earth. We pray, too, that we may have some share in bringing this to pass. Keep us from laziness, and hypocrisy, and wrong choices. Fill us with the love and courage of Jesus Christ. Enable us to withstand the temptation to keep silent when thou wouldst have us speak. May we, who are young, love truth and righteousness so much that we shall not count the cost, but shall dare like Jesus and Paul to speak and suffer that thy will may be done among men. Amen.

OTHER YOUTH

What is our duty toward young people in our community who are not now in the church—toward Christian young people of other churches—toward young people the world around?

"O God, whose blessed Son went as a boy to learn from the teachers in the temple, send thy blessing upon all children who go to church school today, that they may learn to love and serve thee all their life long; through . . . Jesus Christ, our Lord, Amen."

CHRISTIAN UNITY

How may the churches in our community cooperate? How can we prepare ourselves to help to unite the churches of America? How can we be fair and unprejudiced in our thinking about Christians who differ from us?

We love, O God, thy church and yet we are ashamed because it falls so far short of what thou dost desire. It has sometimes followed the ways of the world and has been disloyal to thee. But we are even more ashamed of ourselves, for as we criticise others who have failed we are so blind to our own sins. Make us loyal and united disciples of thine. Fill us with the fire of the prophets. Help us, in our day, and in our community, truly to build the church of Christ. We pray it in loyalty to Christ. Amen.

A CHRISTIAN SOCIETY

Love for hatred—patience for anger—kindness for injury—forgiveness for malice—self-sacrifice for selfishness; these are needed. In the home, at school, among races, between nations—this is the Christian way of life.

Read, or sing, "These Things Shall Be, A Loftier Race"

JESUS CHRIST

In all things, Jesus shall be our Guide.
He is our Leader—to him we give our loyalty.
What we know of God, we learn through him.
Master of the Art of Living—we need courage to follow.
Daring Social Prophet—give us faith to apply his teachings.
Jesus Christ our Friend and Leader—
Christian youth respond to the call.

HYMN: "O, Jesus, Prince of Life and Truth" or "O Master Workman of the Race"

CLOSING PRAYER OF MEDITATION

Phil. 3:12-14; 4:8, 9.

From a Commuter's Notebook

By R. A. Burkhart

GETTING STARTED FOR THE YEAR

Several churches have reported to the writer their plans for a young people's retreat sometime during September. One of these plans sounds exceptionally good. Officers of young people's organizations in the church, together with several key adult leaders, are going to a camp sight on Friday evening for some real creative work along the line of the high points of their program for the year. This small group will work Friday night and Saturday morning. Then on Saturday afternoon, all the young people in the church are to be invited to share in a recreational program including, athletics, swimming, a banquet, and then a well planned fire circle service. At this service, the plans developed by the small group will be reported.

Such a retreat, if properly planned, is certain to start the year off with spiritual insight and with clear vision.

NEW BOOKS FOR YOUR USE

A book entitled *Geister Games*, prepared by Edna Geister, has just been published by Richard R. Smith, Inc. The book can be secured from any bookstore for $1.50. It is a real contribution to the field of social and recreational life.

Mrs. Catherine Miller Balm has written a book to be published by the same publisher, under the title *Stunts of all Lands*. This book will also be of real value to the young people of many local churches.

"High Roads to Adventure" is a book of experience for boys and for girls, and is now available for 15c. It can be secured from your denominational or state office, or from the International Council of Religious Education.

LOOKING INTO OCTOBER AND NOVEMBER

We are planning to give emphasis to Prohibition during October and the first two weeks in November, and to World Peace the remaining weeks in November. An outstanding authority in this field is preparing the services and you can look forward to them with real expectation.

SEPTEMBER PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Ruth Irwin Rex**

THEME FOR THE MONTH: *Self-Control.*

September 7

THEME: *Self-Control at Home*

ASSEMBLY PERIOD

ANNOUNCEMENTS

MEMORY DRILL

PRESENTATION OF THEME

Would you want to ride in an automobile that had no steering wheel? An auto is of no use unless the driver can make it go in the direction he chooses. We say that the driver controls the auto. It is very much like that with our lives. A life that can't be steered, but just goes turning around, first this way and that, and never getting anywhere isn't much good to anyone. It certainly does not help others, for it is always getting in their way. And it is of no use to the person who owns it, for it never takes him anywhere. Just as the auto can be steered, so we can steer, or control, our lives. But this is where we differ from the auto. The auto must have someone to steer it, but each individual, if he chooses, can steer his own life. Just as we have roads and sign posts to help the drivers of autos, so there are roads and sign posts to help us steer our lives—to help us with our self-control. Some of these sign posts are the people we know and love. Some of them are the things we learn at school. One of the broadest and finest of roads is Jesus.

The best place to begin to learn to steer our lives is at home. If we learn self control there, it will be easier to use it everywhere else.

WORSHIP PERIOD

PRELUDE: Peek

CALL TO WORSHIP

"O worship the Lord in the beauty of holiness." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Response (sung in unison):

"A Living Temple," No. 7, *A Child's Garden of Song*, Thomas and Sneath. Century Co.

HYMN: "We Praise Thee, O God, Our Redeemer, Creator"

LORD'S PRAYER (*unison*)

SCRIPTURE: John 14:6-15

LEADER'S PRAYER

Response (sung in unison):

"A Prayer for Every Day," No. 57, *A Child's Garden of Song.*

OFFERTORY

Sentence

"Every good and every perfect gift is from above, and cometh down from the Father."

"Freely ye have received; freely give."

(*Plates may be passed by two of the younger children while soft music is played.*)

Response (sung in unison):

"Offering Hymn," No. 90, *Songs for Little People*, Danielson and Conant. Pilgrim Press.

HYMN: "I Would Be True"

CLOSING SENTENCE (*unison*):

Help our lips to praise thee,
Help our hands to serve thee,
Help our hearts to love thee,
Forever. Amen.

ALTERNATIVE HYMNS: "Ancient of Days, Who Sittest Throned in Glory" and "Purer Yet and Purer."

September 14

THEME: *Self-Control at School*

PRESENTATION OF THEME

Self-Control is harder at school than at home. The roads are narrower; there are more corners; and the traffic signals are sometimes confusing. We go against the red lights, usually because we get started and can't think fast enough to stop in time. Then, too, at school there are many other children learning to steer their lives, so there are collisions sometimes. Perhaps the collision is with our teacher. If that is so, I am sure it is because we foolishly refuse to turn aside when we know that the way she is steering is right, and ours is wrong. A good driver does not become confused by narrow streets and thick traffic. He knows that he has control of his auto. Let us practice until we have control of our lives. If we do, school will be a much happier place for us all.

PRELUDE: Laudes Domini

HYMNS: "When Morning Gilds the Skies"
"Dare to be Brave, Dare to be True"

SCRIPTURE: I Corinthians 3:9-23

ALTERNATIVE HYMNS: "O God, I Thank Thee for Each Sight" and "Yield Not to Temptation"

September 21

THEME: *Self-Control at Play*

PRESENTATION OF THEME

When we are at play there are special sign posts to help us steer our lives. They are the rules of the game we are playing. Rules are to help us play in such a way that each one in the game will have a fair chance. A person who cheats to win a game is silly, because winning is not what counts. The thing that counts is the fun of playing the game hard and well.

PRELUDE: Pentecost

HYMNS: "For the Beauty of the Earth"
"Keep Thyself Pure! Christ's Soldier"

SCRIPTURE: James 3:3-18

ALTERNATIVE HYMNS: "My God, I Thank Thee" and "God of Our Boyhood, Whom We Yield"

September 28

THEME: *Helping God's Other Children to Learn Self-Control*

PRESENTATION OF THEME

If we have been trying hard to learn to make ourselves go where we want to go, and do what we wish to do, I am sure we have found that when we succeed we are happy; much happier than when we are selfishly having our own way.

We have also found that we could not learn self-control if there were not roads and sign posts to help us. As we said at the beginning, the finest road is Jesus, who came to tell us about the loving Heavenly Father, and to teach us all to live happily together. But there are ever so many of God's children in far away lands who have never heard of Jesus. And, oh, how very much they need him for a road and sign post in their lives. Perhaps some of you will travel to those far away lands to tell those other children. Certainly all of us can help the people who do go to help and teach God's other children. We can help them by our prayers and gifts, and by learning to know and love all God's children.

PRELUDE: Truro

HYMNS: "Light of the World We Hail Thee"
"These Things Shall Be, A Loftier Race"

SCRIPTURE: Matt. 5:2-16

ALTERNATIVE HYMNS: "Jesus Shall Reign Where'er the Sun" and "O God of Love, O King of Peace"

*Tariffville, Connecticut.

Reason for Optimism

(*Continued from page 11*)

materials for the early ages, I find very little application to the social needs and problems of the present day. Of course there is plenty of reference to sin, but it is nearly always individual sin. Of course many biblical passages lay an emphasis upon the social phase of religion, but these are not always as carefully pointed out in the comments as are the individual matters of repentance, regeneration, and individual personal relationship toward God. As an illustration of the change that has taken place, may I recall a Sunday-school paper that impressed me deeply as a child. It had a very attractive picture of children playing soldier, marching with swords and drum in imitation of the soldiers they had seen. The most interesting thing to me in going back in the files of this paper and rereading the little poem that accompanies the little picture is that these childish soldiers are going out to fight the "rebels." One stanza reads:

Rub a dub, dub, rub a dub, dub,
O how the rebels will run,
When they see us come with sword and drum,
And hear the sound of our guns.

Of course every child in my part of the world knew who "the rebels" were, for we had fathers or grandfathers or uncles who had been soldiers in the Civil War, but apparently the good woman who wrote the poem to which I have referred was unaware that the war had been over about eighteen years and she was still helping through her poem to perpetuate the spirit of unfriendliness toward a large portion of our country.

Contrast with this the attitude of our religious educators today in seeking by all possible means to promote world peace, the friendship of races and nations, and the closest fellowship with all sections and groups of our own country.

The above comparisons of the type of materials prepared for children in an earlier day are not presented in a critical spirit. Religious education has been developing. The educational work of the church school has had a rapid growth, and the educational developments in religion have paralleled those in the public schools. A comparison of educational methods in the public graded school, the secondary school, or the college, would show a similar contrast. This is not to say that we have attained to anything like perfection in education. It is probable that educators never realized so clearly their limitations and difficulties as today, but we should also realize that the faithful service of many pioneers, some of them already forgotten, have resulted in vastly improved methods in public school and high school education.

New Distinctive Books for Summer Camps

STUNTS of all LANDS *By Catherine Atkinson Miller*

The author of **Stunt Night Tonight!** offers a new collection of stunts and parties drawn from the lore of every clime. The "talkies" represent America. Just the new sources you need for stunt night, $1.50.

GEISTER GAMES *By Edna Geister*

Out of twelve years of experience Edna Geister has selected those games which have always been the most fun. A complete and versatile set of party plans for every occasion and need by the author of **Ice-Breakers,** $1.50.

THE LITTLE BOY OF NAZARETH— *By Edna Madison Bonser*
"It is unique!" declares Dr. Paul H. Vieth in the ***International Journal.*** A series of graphic stories on the life of Jesus to the age of twelve, with 16 full pages of illustrations, $2.50.

THE CHURCH *and* ADULT EDUCATION— *By Benjamin S. Winchester*
A handbook at once comprehensive and concise on the place of the church in the adult education movement. Dr. Winchester has given us a book of genius in a neglected field, $1.50.

THE CHILD'S APPROACH *to* RELIGION— *By H. W. Fox*
Blanche Carrier calls this book a gem and the ***International Journal*** says, "It is a book which should come into every Christian home simultaneously with the coming of a child," $1.00.

AT YOUR BOOKSTORE

SEEKING THE BEAUTIFUL— *By Amy Clowes, Edited by Blanche Carrier*
A text for the third grade of church, week-day or vacation school, using the newer method in religious education, $2.00.

BEHIND THE BIG HILL— *By G. B. F. Hallock and Robert C. Hallock*
A series of stories recounting what happened to the children in Browning's poem after the hill had closed upon them, $2.00.

MORE STORIES OF GRIT— *By Archer Wallace*
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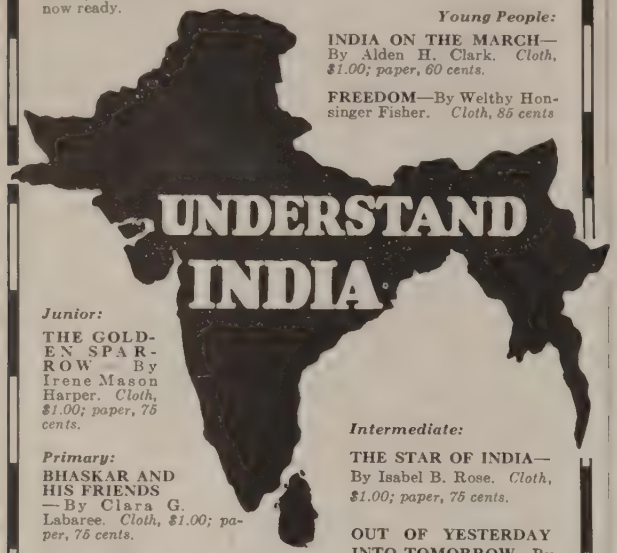

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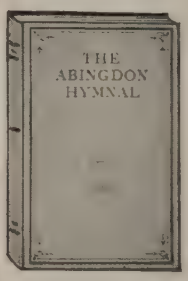

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What's Happening in Religious Education

CONGREGATION leaders from sixteen central and western states met at the Chicago Theological Seminary June 1–4 for heir twenty-fifth triennial convention.

High points of the convention were celebra- on of the seminary's seventy fifth anniver- ary and the inauguration of Dr. Albert W. Palmer as president, the fourth since the eminary was founded in 1855.

The convention assumed an international spect as Dr. Rhondda Williams of Brighton, ngland, former moderator of the Congre- ational Union of England and Wales brought he greetings of that body to the American ongregationalists.

On the afternoon of June 4, in the west arth of the seminary, seventy seminary tudents depicted in a colorful pageant the wenty-five years of the institution's history he pageant is the work of Dr. Fred East- an of the seminary faculty and his class drama writing.

THE following are the dates for the mis- sionary education conferences to be held is summer:

Silver Bay, New York, June 27–July 8
Blue Ridge, North Carolina, June 28– ly 5
Asilomar, California, July 8–18
Seabeck, Washington, July 22–August 1

The conference at Seabeck will be a joint operative conference of the Missionary ducation Movement and the International ouncil of Religious Education.

N accordance with the custom of several years, an exchange of preachers is being fected for the summer months between reat Britain and the United States. The llowing five visiting preachers from England ill be heard in several of the leading pulpits this country:

Dr. T. Rhondda Williams, Union Church, righton
Dr. Howard Partington, Addison Street ongregational Church, Nottingham
Dr. Dugald Macfayden, Bramble Bank, rlington Lane, Letchworth, Herts
Dr. Arthur Howard, Presbyterian Church, avertree, Liverpool
Dr. Alexander Thomson, Congregational hurch, Guildhall Street, Canterbury

A group of fourteen American clergymen re also to be filling preaching engagements Great Britain during the coming summer, connection with arrangements made by the ommittee on Interchange, which is main- ined jointly by the World Alliance for In- rnational Friendship through the Churches, he Church Peace Union and the Federal ouncil of Churches.

THE American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa., an- ounces that in the $2,000 prize contest on *he Heroic Appeal of Christianity to Young eople* the judges have chosen "Silver rumpet," a novel by J. Wesley Ingles, of tony Brook, L. I. This is a swift-moving eart-gripping story of modern college life a co-ed college. Though but one prize as offered the judges announced as their econd choice. "Greater Love," by Priscilla olton, of Auburndale, Mass., and the third noice "The Heroic Challenge," by Mrs. lay Emery Hall, of Douglaston, L. I.

In the contest for a manuscript on Religion Education, the judges declared that no anuscript merited the award of the prize.

AT THE recent meeting of the quadrennial General Conference of the Methodist Episcopal Church, South, held at Dallas, a plan of reorganization of the general boards of the church was adopted under which the functions of the Board of Education, the Epworth League Board, the Sunday School Board, and certain educational aspects of the work of the Board of Missions were unified into a Board of Christian Education. Dr. W. F. Quillian, President of Wesleyan College, Macon, Georgia was elected General Secretary of this Board.

Dr. E. B. Chappell, for twenty five years editor of Sunday school publications, retired from service. A paper expressing appreciation to Dr. Chappell for his leadership in religious education was read before the Conference, and Dr. Chappell was given an ovation by the body when he was called upon by the presiding bishop for a message.

Dr. C. A. Bowen, for several years associate editor under Dr. Chappell, was elected his successor.

REV. LEWIS EARLE LEE, Executive Secretary of the Hamilton County Council of Religious Education, Cincinnati, Ohio, writes telling of the organization of two new weekday church schools in his city. One of these schools is for the deaf children from the Oral School of Cincinnati. Twenty boys and girls are enrolled in this school. This is probably the first weekday church school ever organized in the United States exclusively for deaf children.

Cincinnati now has thirty-three weekday church schools in operation. Their latest school to be organized is one for Negro children. Of 9,000 boys and girls enrolled in Cincinnati weekday schools, 650 are Negroes.

ONE of the most successful gatherings in connection with the work of the Sunday School Association of Jugoslavia which was formed last year consequent to the visit of Mr. James Kelly, Joint General Secretary of the World's Sunday School Association, was held recently at Novi Sad, and was attended by delegates from all parts of the country. The various cooperating denominations were represented by outstanding speakers, and the meeting was a remarkable testimony to the new spirit which has arisen in Jugoslavia which enables Orthodox and Protestant, Serbian, Hungarian, and German-speaking Jugoslavs, to meet together in a spirit of brotherhood and service.

MR. SIDNEY A. WESTON. Editor of church school publications of the Congregational church, is on a leave of absence to travel and study in the Holy Land.

ONE of the most interesting projects of this year's National Music Week was "Home Music Night." To further their slogan, "Sing, play and be happy," the National Music Week Committee prepared material for group singing and for instrumental groups. It also furnished information on learning new instruments, on musical games, music memory contests, toy symphony, and the radio and phonograph in the home. Of special interest is their booklet, "A Musical Message for Mothers." Information regarding these publications may be secured by writing to the National Music Week Committee, 45 West 45th Street, New York City.

IT IS reported that the northern Ireland Government Bill, to meet the Ulster Protestant churches' demand for Bible teaching in the schools, is now before Parliament in Ulster. The bill enacts that if Bible instruction is not already given in any "provided or transferred" school, the authority may be required to provide it on the requisition of the parents of not less that ten children in regular attendance at school. The bill also requires that "no teacher can be compelled as a condition of appointment or of holding office to teach any catechism or religious formulary distinctive of any particular religious denomination." Both these provisions refer exclusively to what is known as "provided" schools—that is, schools which have been transferred by clerical or lay Protestant managers to the local education authorities and schools erected by the local authorities since the Education Act was passed in 1923. They do not affect in any way the voluntary schools, Protestant and Roman Catholic, which are still controlled by the managers who were in control when the 1923 act was passed.

MRS. J. W. OWEN, the wife of Dr. Owen, the editor of Sunday school publications for the United Brethren Church, died in her home in Dayton, Ohio, May 21.

"sky pilot" who comes literally out of the sky to perform his ministry is in the service of an Australian Home Mission Society. The name of the pilot is Rev. L. Daniels. He flies to the isolated rural sections of Australia, carrying the message of the gospel to people of distant settlements. Landing places are plentiful on the plains of Australia and Mr. Daniels is both a minister and a skilled aviator. The Bush Church Aid Aeroplane, as it is called, has been in flying commission for about a year and has fully justified its existence in the splendid results of its mission in bringing the church near to those who dwell in remote places.

ACCORDING to *The Baptist*, one hundred fifty films from Hollywood were debarred from Canada within the last two months.

THE RELIGIOUS headquarters and haven of friendly counsel for newly arrived immigrants in Canada is the Church of All Nations in Toronto, which was founded by the Home Mission Board of the United Church of Canada, and has varied activities ranging from the holding of Sunday services in six languages to the distribution of over 50,000 pieces of mail at Christmas time. A circulating library and reading room is connected with the church, and men's and women's classes in English offer a step in the process of naturalization for the newcomer to Canada.

THE Harmon award for "an outstanding contribution toward improving relations between the white and Negro people in America" was presented to Major Robert Russa Moton, principal of Tuskegee Institute, by Secretary of the Interior Wilbur at a meeting held in Washington on April 22. The award consists of a gold medal and an honorarium of $1,000. The William E. Harmon awards are given annually for "distinguished achievements among Negroes" in literature, fine arts, business, science, education, and religious service.

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ADULT education in rural communities will be one topic discussed at the Rural Library Extension Institute to be held at the University of Wisconsin, Madison, from June 30 to July 18. The institute, which is sponsored by the Committee on Library Extension of the American Library Association, will be combined with the ninth annual Rural Leadership. Summer School of the College of Agriculture at Madison.

THE annual conference of the promotional secretaries of the various denominations was held in the Schaff Building, Philadelphia, at the headquarters of the Reformed Church in the U. S., on April 10, and 11.

The Educational Work of the Church

A Discussion Outline

This new bulletin has just been printed and is intended for use in leadership training classes, workers' conferences, pastors' study-groups, and local church groups of various sorts. Price, ten cents per copy. Order from the International Council of Religious Education, 22nd Floor, 203 North Wabash Avenue, Chicago, Illinois.

REV. W. J. SEMELROTH, of Shelby, Ohio, died April 1. For many years Mr. Semelroth was widely known in international Sunday school work, general secretary of the Missouri and Wisconsin Sunday school associations, founder and editor of the *World Evangel*, and for the past twelve years pastor of churches in Illinois and Wisconsin.

THE death of Mr. C. W. Gethman, early in May, will be keenly felt in the leadership training program of Oklahoma City, Oklahoma. Mr. Gethman was principal of the high school in his city, and for years has carried on a very extensive and successful program of leadership training.

VITAL VALUES IN EDUCATION, will be the theme of the National Education Association Conference at Columbus, Ohio, from June 28 to July 4. Emphasis will be laid on the international point of view, the art of living and creative living.

Additional conferences are: at Lima, Peru, the Pan American Child Health Congress, from July 4 to 11; at London, the second international congress for Sex Research, from August 3 to 9; at Liege, Belgium, the International Congress of Family Education, from August 4 to 7.

CROZER SEMINARY has secured Prof. A. S. Woodburne, of Madras Christian College, Madras, India, to succeed Prof. Spenser B. Meeser, who retired June 3 after twenty-one years as head of the department of systematic theology.

MUSIC AND THE CHILD, a new publication of the Child Study Association, is now ready for distribution and may be secured from the Child Study Association, 509 West 121st Street, New York City.

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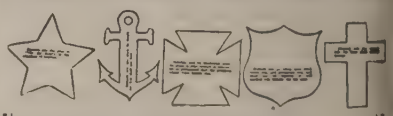

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NEW BOOKS

Objectives in Religious Education. By Paul H. Vieth. New York, Harper and Brothers, 1930. 331 p. Price $2.50.

This book gives, in a clear and most readable style, the results of Dr. Vieth's study of the *comprehensive* objectives of religious education as these are revealed in the writings of the ten most representative leaders of the new movement. The study was undertaken in the conviction that the time had arrived for religious education to take stock. It sought to determine just what, in the thought of its leaders, are the fundamental aims of religious education. There can be no questioning of the timeliness of the study nor of the very great importance of Dr. Vieth's contribution in this field.

After a short discussion of the place of objectives in religious education, the author describes in non-technical language, the nature and scope of his study. His method was, in brief, to review carefully the most significant literature in religious education and to list all statements of objectives. These were then systematized, checked, and revised in various ways. The outcome was a list of seven major statements each with a group of subdivisions. A chapter is devoted to each of these seven major objectives and these chapters make up the body of the book. They constitute an interesting, thoughtful, suggestive, and practical discussion of: (1) God-relationship as objectives; (2) Jesus Christ as objective; (3) Christlike character as objective; (4) The good society as objective; (5) Christian life philosophy as objective; (6) The Church as objective; and (7) Race heritage as objective. The last chapter of the book deals with "the next steps" and the author indicates how these comprehensive objectives may be used as guides in the detailed scientific work that needs to be done in defining objectives in specific terms.

This book will be especially appreciated by pastors, directors, church school teachers, parents, students in religious education, and others who are engaged in one phase or another of the work of making "religious persons" and fostering "religious living." But it will not be without interest to the general reader. It is written in a lucid style, it is comprehensive in its scope, and it is sane and balanced in its treatment of controversial subjects. Although written for another purpose, the book really gives a general view of the theory of religious education such as is not to be found anywhere else.

There are some aspects of the work here described that will be fully appreciated only by those who are engaged in the technical field of curriculum research. Advancement in this field, the author says is "the greatest need of religious education today" and work here has "hardly begun." Dr. Vieth's own work is a serious and important contribution to its on-going and those who are interested in a religious education that is both religious and Christian will regard it as much more than "a springboard to launch new studies." They will see that it maps out the field and, to some extent, stakes the path along which others will travel.

—Wilfred E. Powell

Pray. A Manual on Prayer. By Charles Edward Locke. New York, The Methodist Book Concern, 1929. 186 p. Price $1.00.

A brief discussion of the ever-interesting and vital subject of prayer. At the close of each chapter are a few short prayers, mostly written by bishops of the Methodist Church.

Shackled Youth. By Edward Yeomans. Boston, Little, Brown, and Company, 1928. 138 p. Price $2.00.

If you are satisfied with the modern public school and love your complacency, do not read this book. It is written by a many-sided manufacturer of steam pumps who also knows something of how character and life are produced. It deals with such subjects as geography, history, music, literature, and so on, and shows how a few choice teachers are handling them and how the teachers in your community likely are not. It makes one dizzy to think what public education could be if it were to any large degree like *this*.

—P. R. H.

Conflicting Psychologies of Learning. By Boyd Henry Bode. Boston, D. C. Heath and Company, 1929. 305 p.

Theories of learning are embodiments or applications of conceptions of the nature of mind. This book has been written in the conviction that the nature of mind is of central importance for teaching method and for the whole program of education.

In spite of an unparalleled amount of research and investigation in the field of psychology during the past quarter century, there is today less agreement or certainty concerning the nature of mind than ever before. Science has assembled masses of details, while the major questions requiring fundamental considerations have gone unsolved. In the final analysis, the development of a theory of mind is a result of philosophical consideration, and the considerations which determine our theory of mind will extend far beyond the data of experimentation, and, the author might with truth have added, far *into* the interpretations which are made of such data.

In his lucid and penetrating fashion, Professor Bode passes in review the major theories of mind which have been held, and the educational theories which have been built thereon. There is the theory of mind-substance, the theory of consciousness or mental states, behaviorism, the S-R bond psychology, the psychology of *Gestalt*, and finally the theory of mind ascribed to John Dewey, and which the author finds most hopeful.

It seems that the problem of psychology is really the philosophical problem of whether we may admit both mind and matter into our household of thinking, and accept the common-sense view that there is an interaction between the two. The major effort of present-day psychological thought seems to be to explain the facts of life without recourse to a "mind" or "soul." To the casual bystander it must look like a tremendous effort to make man less than he has conceived himself to be. It would seem that the hardest thing for the psychologist to explain by these non-mind theories would be the psychologizing of the psychologists. If they could just lift themselves above the common human rabble, and regard mortals as an engineer may critically regard a machine, the whole thing would seem more plausible to one of the rabble.

Professor Bode is striving to find an interpretation of the facts of human life and conduct which maintains the important place of intelligence or purpose, without invoking mind or consciousness in the usual meaning of those terms. This he finds in the philosophy of Dewey, which, boiled down to its lowest terms, finds consciousness to be the result of the interaction of the organism with its environment, just as rubbing a match on a pants leg produces heat by friction, or stroking a cat's fur produces a spark of electricity. This is a very ingenious theory, but it does not explain what actually does happen when the organism and the environment do get together, anymore than a stroking hand and a cat's fur explain electricity. In spite of his keen appreciation for the brilliant manner in which the author handles the various theories of psychology, the reviewer leaves the book with a feeling that it needs two more chapters—one containing Professor Bode's criticism (in his usual sparkling style) of the theory which he seems tentatively to accept, and one giving a theory of mind which seems to the intelligent layman to account for the facts as he sees them, and to inspire him to build a philosophy of life upon it. But then, the reviewer may be like the mule which, having been put into the college library by freshmen on Hallowe'en, did not seem to appreciate his environment—either because he did not understand books or because they did not satisfy his hunger!

—P. H. V.

Must We Have War? By Fred B. Smith. New York, Harper & Brothers, 1929. 318 p. Price $2.50.

We have in this book a very thorough analysis of the great human problems involved in the adventure of building for world peace and at the same time very careful outlines of the major compacts, treaties, leagues, and other projects which have had an influence in promoting international trust and goodwill.

The author is chairman of the Executive Committee of the World Alliance for International Friendship and is well equipped to give an accurate picture of what is actually happening in this very important field. With unusual skill, he gives the reader a picture of what is going on in the world and states with convincing power the responsibility the United States holds in giving to the other nations of the world right attitudes toward life and human personality. He gives a statement of facts and the pronouncement of solutions, and shows clearly what part religion has in building a Christian World Society.

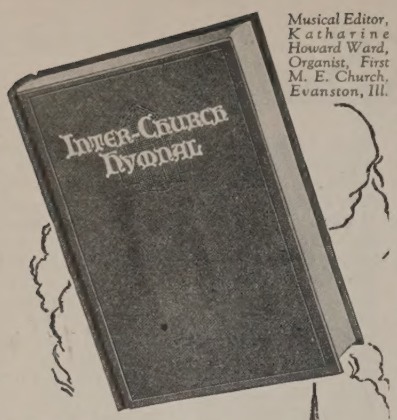
Here is a book all religious leaders should read. It will bring them up to date in this very important area of life.

R. A. B.

The New Testament in the Light of Modern Research. By Adolph Deissmann. Garden City, New York, Doubleday, Doran & Company, Inc., 1929. 193 p. Price $2.00

Dr. Adolf Deissmann has been as close as any man to the many fruitful investigations which, in recent decades, have thrown a flood of light on the origin and the social, intellectual, and religious backgrounds of the New Testament. No one speaks out of a richer knowledge or riper scholarship in this field than he, nor with a fairer claim to authority. yet he speaks with the humility and candor of a truly great scholar and Christian soul. The volume summarizes simply and briefly the findings of research regarding the origin of the various groups of New Testament books and the social milieu out of which they came as indicated by their non-classical language and expressions. It interprets constructively their historical and religious value, and gives the Bible student an intelligent approach to his own study.

—H. C. M.



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Ways of Sharing with Other Faiths. By Daniel J. Fleming. New York, Association Press, 1929. 268 p. Price $2.50.

No movement within present day Christianity is more thoroughgoing in its courage and candor, and more disturbing and far reaching in its possible outcomes and implications than the overhauling under way in the attitudes, motives, policies, and methods of the missionary enterprise. Among those who, out of rich first-hand experience and observation, are guiding and interpreting these changing conceptions, Dr. Fleming is making a unique and valuable contribution.

Marks of a World Christian, Whither Bound in Missions, and *Attitudes Toward Other Faiths* are earlier books in which the author has dealt with the backgrounds and problems involved. In the present volume he goes further and proposes definite policies and a guiding code of ethics for the newer approach of Christian propagandists to people of other faiths.

Among the important positions taken by Dr. Fleming are the following: Religions other than Christianity have so many elements of truth and value that they must be interpreted as separate but sincere strivings after God and the highest values in life. The superiority of Christianity consists in the person of Christ and there is no reason why other religions might not become increasingly Christ centered without necessarily being identified with historic Christianity or Occidental churches. The approach of Christians to those of other religions ought to be on the basis of sharing religious experience and the quest for fuller meanings and higher values, rather than on the basis of handing over to them our own faith and doctrines. The policies of much of our missionary work of the past have involved the appeal to questionable motives on the part of converts, questionable ethics with regard to ethnic religions, and subordination of persons to institutional interests.

The book is rich in examples from the Asiatic mission fields, making the discussion throughout very concrete and readable. The author's use of diagrams also clarifies the treatment. On the whole it is a most thought-provoking and illuminating treatment.

—H. C. M.

Religious Education in the Philippines. By A. L. Ryan. Manila, P. I., Methodist Publishing House, 1930. 205 p. Price $1.75.

An important part of the present taking of stock in Christian missions is a valuation of what has already been achieved. In this book Dr. A. L. Ryan, President of the Union Theological Seminary of the Philippines, gives a historical treatment of Protestant religious education in America's "far eastern assignment." It is an important contribution.

Modern theories of religious education have taken hold rather more slowly in the mission countries than they have at home. The process of producing indigenous materials has been laborious and slow, and translations of American materials have proven unsatisfactory. In addition to this, there is still rather more dependence on revivalistic methods than one finds in America. The Protestant forces in the Philippines have made more progress in overcoming these handicaps than have the forces in any other mission field, and in addition have begun the raising up of a trained teaching personnel in the church schools. Dr. Ryan has himself played an important part in achieving this result, both in his work as general secretary of the Philippine Islands Sunday School Association (now the Philippine Council of Religious Education), and as president of the Union Theological Seminary, the best institution of its kind on any mission field.

Writing with the general background of Philippine life, economy, and culture in mind, the author first surveys the Philippine school system, since it necessarily conditions religious educational activities of the missions. He then outlines the major developments of missionary activity, particularly stressing the various comity and cooperative agreements in which the Philippines, as the last major field into which American Protestants entered, had led. He then gives the history of the Philippine Islands Sunday School Union, the vicissitudes of leadership training, the difficulties attendant upon curriculum development in a country speaking eighty-odd mutually unintelligible dialects, and the hard work of extending the influence of the church school over wider areas and into more intimate connection with Filipino homes. The book ends with a bibliography of about eighty titles, and five appendices containing the present constitution of the Philippine Council of Religious Education and other relevant documents. The book is well bound, well printed, and well illustrated. It contains a considerable number of well-chosen cuts illustrating every phase of religious educational work in the Philippines.

This book should have a large sale in America. Although not intended as such, it is the best piece of missionary propaganda which has come out in some time. It tells the story of substantial achievement on this mission field in the church's most important area of activity.

—Harold E. Fey

Whither Christianity. Edited by Lynn Harold Hough. New York, Harper & Brothers, 1929. 304 p. Price $3.00.

To those who are facing seriously and intelligently the problem of maintaining a vital Christian faith consistent with modern thinking, this volume will prove helpful. Fifteen distinguished Christian leaders discuss candidly but constructively the bearing of the scientific and philosophic tendencies of our time upon Christianity. To those troubled by the prevalent humanism or behavorism the treatment will be reassuring. The chapters dealing with such basic concepts or factors as God, the Bible, Jesus, redemption, prayer, and missions are helpful in developing a theology for today. Student groups would find here excellent discussion material.

—H. C. M.

Rogues of the Bible. By James Black. New York, Harper & Brothers, 1930. 262 p. Price $2.50.

A series of essays in which the author asks for a renewed and unprejudiced study of some of the biblical characters commonly criticized and condemned. He pleads for such persons as Cain, Esau, Balaam, Saul, Jezebel and others. It is his belief that many of our judgments of these characters are based on second-hand information and on prejudice, and he attempts in all historical fairness to state the case in their defense. The material will be suggestive for discussions pro and con.

Education and Religion. The Bedell Lectures for 1926–27. By Charles Franklin Thwing. New York, The Macmillan Company, 1929. 264 p. Price $2.00.

This book contains a series of lectures by President Thwing on construction and reconstruction in education. The author is president-emeritus of Western Reserve University.

The Rediscovery of Jesus. By Fred Merrifield. New York, Henry Holt and Company, 1929. 270 p. Price $1.75.

This is a very valuable study of the life and teachings of Jesus. It is modern in its approach and reverent in its attitude.

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The Recovery of Religion. By Dwight radley. Garden City, New York, Doubleday, oran & Company, Inc., 1929. 235 p. Price 2.00.

Heralded as the first gun in the revolt of berals against the reign of science, this ook takes the position that the objective reremphasis of the age in which we live has ippled man on his inner or subjective side. an lives in two worlds, the objective and e subjective. Religion and science are not conflict—they are in complete contrast. eligion has to do only with man's relation- ip to God within his secret soul. The re- overy of religion lies in the development of at intuitive experience which constitutes e subjective world. It is through worship at the objective and the subjective may be rought together into a third and higher orld of experience.

Unless religion can be recovered in the xt generation it is likely that civilization ll collapse, or the human race go on spirit- lly as blank and as vacant as a marble atue.

—P. R. H.

Making Citizens of the Mentally imited. By Helen Davis Whipple. Bloomgton, Illinois, Public School Publishing mpany, 1927. 380 p.

The writer, who was formerly Director of easurements and Special Education at Jackn, Michigan, and Clinical Psychologist, ate Department of Public Instruction, Madin, Wisconsin, "treats of the subject matter be taught to subnormal pupils segregated special classes of the public schools," but church teacher who has a subnormal or oblem child might find suggestions in thod, and in materials as well in certain apters such as citizenship and character ining. Each of the twenty chapters carries bliography for the teacher and a number e one for the pupil and also tests for him.

—M. L. N.

Imperishable Dreams. By Lynn Harold ugh. New York, The Abingdon Press, 29. 254 p. Price $1.75.

Seventeen brief sermons which would serve delightful content for evening devotions.

Old Songs Hymnal. Words and Melodies from the State of Georgia. Collected by Dorothy G. Bolton; music arranged by Harry T. Burleigh. New York, The Century Co., 1929. Price $1.50.

This compilation of negro spirituals is the first to be prepared as a hymnbook for use in church services. The beautiful old songs are given exactly as they have been sung by the Negroes since the days of slavery. The book will make a permanent and readily accessible record of this heritage of American folk-song.

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Searching for a Sunday School

(*Continued from page 13*)

made a short talk to the children. He had a very pleasing personality. One could see that the children liked him. His story was entertaining but rather pointless. Then the children stood in their places and sang, 'Father, We Thank Thee.' After all, I thought, 'The good overbalances the bad. The children must get some spiritual benefit from being in this beautiful church, hearing the music and having this opportunity to know the minister. If the rest of the service is as good, I will not be critical.' So I marched out with my children through a dark passageway to the beginners' room with the rest.

"I wish you could have seen that room! The chairs were in straight rows. There was a song roll on the wall and a young people's pledge chart in the corner. There were neither pictures on the wall, nor curtains at the windows —really I had no idea that there were such rooms in existence anywhere after twenty years of graded lessons. The methods were just as obsolete! They were still giving those little attendance reward cards with verses. You know the kind of verses, the unexplainable kind like 'Behold, I send you a Comforter.' The teacher spent three-fourths of the time calling the roll, and drilling them on those verses, as she awarded the cards.

"The teacher did not understand children. She simpered and talked down to them in a patronizing tone of voice. She was very tall and stood up during the whole session. When she began to teach, I discovered why she spent so long calling the roll—she didn't know enough to fill in the hour. Her ignorance of Bible facts was pitiful. In her so-called stories, she threw Daniel in the den of lions because he didn't eat the king's dainties and told how 'way back in the Bible some camels came to see Jesus.' Oh, she told four or five animal stories, if you could call them such, like 'The Snake in the Garden of Eden,' 'David Killing the Lion.' The animals the children had seen at the zoo served her purpose to make a place for these stories, one after another. Chic Sale would have adored impersonating her. It was funny, to say the least. The children were so noisy. I thought, 'Oh if she would only let me tell the new story,' but I didn't dare offer for she didn't seem to realize she was floundering. I realized that I could never teach there, especially since I was not a member of that church. I would only make trouble. At that point, Jerry whispered that he wanted a drink so I took his suggestion as an excuse to get out, and we never went back.

"When I returned home disgusted with my various efforts, I remarked petulantly to Sir Boss, 'It does seem to me that if the church expects parents to get their children to Sunday school for religious education, the church ought to provide something worth while when they get there.'

"Well, I took Ann back to the Delmar church school and I've offered my services to those teachers, once a month, to train them how to tell their stories. But as I said in the beginning, 'the children do not go regularly.' When I fail to get them there, I do not feel conscience-stricken a I would if they were getting the experiences they ought t have. I suppose I would feel differently if I did not kno that I could do better by them at home."

"Well, it is a puzzle to know where the responsibilit lies," I replied. "If you are a church worker, you thin it is the parents. And, if you are a parent, you think it i the church. After all, the parents are a part of the church. And as I meditated over our conversation, I thought, "An the church continues to measure its success by attendanc records and wonders why it is losing ground."

The Parental Dilemma

(*Continued from page 15*)

self-development, will not serve the purpose if he doe it grudgingly, unwillingly, and because of an arbitrar authority. If he does it because he shares the family's life and receives some recognition and commendation for it, th total experience is pleasing and something valuable i rooted permanently in his life.

* * * * *

A certain man, whenever his boy came to him with som problem to be decided, threw the problem back into th boy's lap and told him to think it through for himself Finally, after many such occasions, the boy said some thing like this: "Oh, yes, you always throw my question back and make me decide them myself, but I have notice that you have brought me up with such ideas that I alway settle them your way after all. I don't know whether I am settling these questions now or whether you settle them for me long ago when you brought me up."

This boy came close to the core of the matter. No paren can avoid giving his child some sort of principles or ideal by which he will settle the questions that come up. Thi is inevitable, because no question is decided only on th basis of the situations in which one finds himself. H settles it on the basis of what he has learned from hi past experiences, of the habits that he has built up b previous decisions, and of the principles and standard by which he is gradually coming to guide his own life To have a share in helping to establish these principles these habits, and these standards for judgment and evalua tion is the high and difficult task of the modern paren To find a true balance between freedom and guidanc between liberty and control, between independence wit out which we shrivel and interdependence without whic we are smashed, is the parent's chief business in lif His supreme achievement will be to have his child gai the wisdom of Him who said, "Ye shall know the trut and the truth shall make you *free*."

This is the first of a series of articles by Dr. and Mr Hayward on home life. Next month's article will deal wit the question, "Shall you let your children outgrow you?

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